# THE EVENT

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BERSERKER
BOOKS

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Contributions to Philosophy
(Of the Event)

What was held back in long hesitation
Is herewith made fast in an indicative way
As the straightedge of a configuration.

# I. Prospect[1]

1. Cf. *Überlegungen* II, IV and V, VI.

*The official title: Contributions to Philosophy*
*and*
*the essential rubric: Of the Event*

The official title must by necessity now sound dull, ordinary, and empty and will make it seem that at issue here are "scholarly" "contributions" to the "advancement" of philosophy.

Philosophy can be officially announced no other way, since all essential titles have become impossible on account of the exhaustion of every basic word and the destruction of the genuine relation to words.

The official title, however, is also in accord with the "matter at issue" to the extent that, in the age of transition from metaphysics to the thinking of beyng[2] in its historicality, no more can be ventured than an *attempt* at a thinking which would arise out of a more originary basic position within the question of the truth of beyng. Yet even the successful attempt must—in conformity with the basic event of that which is to be thought inventively—keep its distance from every false claim to be a "work" in the previous style. Future thinking is a *course* of thought, on which the hitherto altogether concealed realm of the essential occurrence of beyng is traversed and so is first cleared and attained in its most proper character as an event.

The issue is no longer to be "about" something, to present something objective, but to be appropriated over to the appropriating event. That is equivalent to an essential transformation of the human being: from "rational animal" (*animal rationale*) to Da-sein. The fitting rubric is therefore *Of* [*von*] *the Event*. That is not to be understood in the sense of a report on it [*davon*], about it. Instead, it means that a belonging to beyng and to the word "of" beyng, a belonging in thinking and saying, is something appropriated by [*von*] the event.

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2. Archaic form of "being" to render *das Seyn*, archaic form of *das Sein*—Trans.

*1. These "contributions" question along a way . . .*

These "contributions" question along a way which is first paved by the *transition* to the other beginning, the one Western thought is now entering. This way brings the transition into the open realm of history and founds the transition as a possibly very long sojourn. In carrying out the transition, the other beginning of thought always remains something only surmised, though indeed something already decided.

Accordingly, these "contributions," although already and exclusively a speaking of the essence of beyng, i.e., of the "appropriating event," are not yet able to join the free conjuncture of the truth of beyng out of beyng itself. If this articulation once succeeds, then that essence of beyng, in its trembling, will determine the structure of the work of thought. This trembling will then strengthen into the power of the released mildness of an *intimacy* proper to that *divinization* of the god of gods from which occurs the *assignment* of Da-sein to beyng as the grounding of the truth of beyng.

Nevertheless, here already the thoughtful speaking of a philosophy within the other beginning must be attempted, in the manner of a preliminary exercise. The issue is then neither to describe nor to explain, neither to promulgate nor to teach. Here the speaking is not something over and against what is to be said but is this latter itself as the essential occurrence of beyng.

This speaking gathers beyng to a first resonating of its essence and yet sounds forth itself only from this essence.

Spoken in the preliminary exercise is a questioning that is not the purposive act of an individual nor something delimited and calculated by a community. Prior to all that, it is the passing on of an intimation that comes from, and remains assigned to, what is most question-worthy.

Detachment from every "personal" domain will succeed only out of the intimacy of the earliest belonging. No grounding is granted unless such a detachment would vouch for it.

The age of the "systems" has past. The age that would elaborate the essential form of beings from out of the truth of beyng has not yet come. In the interim, in the transition to the other beginning, philosophy needs to have accomplished something essential: the projection, i.e., the grounding and opening up, of the temporal-spatial playing field of the truth of beyng. How is this unique accomplishment to be brought about? There is no precedent for it and no foothold. Mere variations on previous notions, even if these variations arise with the help of the greatest possible intermixing of historiologically familiar modes

of thought, will get us nowhere. Furthermore, all worldview theories stand completely outside of philosophy, for they can exist only by denying that beyng is worthy of question. By honoring this questionworthiness, philosophy possesses its own dignity, one that cannot be derived from elsewhere and cannot be calculated. All decisions regarding philosophy's dealings arise from the preservation of this dignity and *as* preservations of this dignity. In the realm of what is most worthy of question, however, these dealings can only constitute a unique questioning. If in any of its hidden ages, then it is in the transition to the other beginning that philosophy, in the clarity of its knowledge, must come to a decision regarding its own essence.

The "other beginning" of thought is so named not because it is simply different in form from all other previous philosophies but because it must be the only other beginning arising in relation *to* the one and only first beginning. From this assignment of the first and the other beginning to each other, the character of thoughtful meditation in the transition is also already determined. Transitional thinking accomplishes the grounding projection of the truth of beyng as *historical* meditation. History is thereby not the object and sphere of a spectating but is that which first awakens and brings about thoughtful questioning as the site of the decisions of history. In the transition, thought places in dialogue the first having-been of the beyng of truth and the extreme to-come of the truth of beyng and in that dialogue brings to words the hitherto uninterrogated essence of beyng. In the knowledge belonging to transitional thinking, the first beginning remains decisive as the first and yet is indeed overcome as a beginning. For this thinking, the clearest respect paid to the first beginning (a respect which first discloses this beginning in its uniqueness) must be accompanied by the disrespect of the renunciation implicit in another questioning and speaking.

The outline of these "contributions" toward the preparation of the transition is taken from the still-unmastered ground-plan of the historicality of the transition itself:

the resonating
the interplay
the leap
the grounding
the future ones
the last god

This outline is not a series of various considerations on sundry objects; nor is it a step-by-step ascent from the low to the high. It is a preliminary sketch of the temporal-spatial playing field which the history of the transition first creates as its own realm in order to decide,

according to its own law, about the futureless ones, i.e., those who are always only "eternal," and about the future ones, i.e., those who occur only once.

### *2. The saying of the event as the first answering of the question of being*

The question of being is the question of the truth of beyng. When grasped and worked out historically, it becomes the *basic question*, versus the previous question of philosophy, the question of beings (the guiding question).

The question of the truth of beyng is, to be sure, a penetration into something well guarded, since the truth of beyng—in thinking, this truth is the steadfast knowledge of how beyng occurs essentially—is perhaps not even an entitlement of the gods but, instead, belongs uniquely to the abyss of that dispensation to which even the gods are subject.

And yet: if beings *are*, then beyng must occur essentially. But how does beyng occur essentially? And *are* there beings? Out of what else does thinking decide here, if not out of the truth of beyng? Accordingly, beyng can no longer be thought on the basis of beings but must be inventively thought from itself.

At times, those who ground the abyss must be consumed in the fire of that which is well guarded, so that Da-sein might be possible for humans and constancy within beings might thus be saved, and also so that beings themselves might undergo restoration in the open realm of the strife between earth and world.

In other words, beings are brought into their *constancy* through the *downgoing* of those who ground the truth of beyng. Beyng itself requires this. It needs those who go down and has already *appropriated* them, assigned them to itself, wherever beings appear. That is the essential occurrence of beyng itself; we call this essential occurrence the *event*. Measureless is the richness of the turning relation of beyng to the Da-sein it appropriates, incalculable the fullness of the appropriation. Yet only very little speaking "of the event" is possible here in this thought that is making a beginning. What is said is questioned and thought in the "interplay" between the first and the other beginning, out of the "resonating" of beyng in the plight of the abandonment by being, for the "leap" into beyng, toward the "grounding" of its truth, as preparing the "future ones" of "the last god."

This thoughtful speaking is a *directive*. Without being an order, it indicates that the free domain of the sheltering in beings of the truth

of beyng is necessary. Such thinking never allows itself to be made into a doctrine. It completely withdraws itself from the fortuitiveness of opinion. But it does issue a directive to the few and to their knowledge, when at issue is the retrieval of humans from the intractability of nonbeings into the tractability of the restrained creation of the site destined for the passing by of the last god.

If the essential occurrence of beyng constitutes the event, however, then how near is the danger that beyng might refuse, and must refuse, to appropriate because humans have become powerless to be Da-sein on account of the untrammeled force of their frenzy for the gigantic, which latter, under the semblance of "greatness," has overpowered them.

Yet if the event becomes a withholding and a refusal, is that only the withdrawal of beyng and the surrendering of beings into nonbeings, or can the refusal (the negativity of beyng) become in the extreme the most remote appropriation—assuming that humans grasp this event and that shock and diffidence place them back in the basic disposition of restraint and thereby already propel them out into Da-*sein*?

To know the essence of beyng as the event means not only to be aware of the danger of refusal, but also to be prepared for overcoming it. Far in advance of that, what remains first here can only be: to place beyng in question.

No one understands what "I" am here *thinking*: to let *Da-sein* arise out of the *truth of beyng* (i.e., out of the essential occurrence of truth) in order to ground therein beings as a whole and as such and, in the midst of them, to ground the human being.

No one grasps this, because others all try to explain "my" attempt merely historiologically by appealing to the past which they believe they understand because it apparently already lies behind them.

As for those who will some day grasp this, they do not need "my" attempt, for they must have paved their own way to it. They must be able to think what is attempted here *in such a manner* that they believe it comes to them from afar and is nevertheless what is most proper to them, to which they are appropriated as ones who are needed and who therefore have neither the desire nor the opportunity to focus on "themselves."

Through a simple *thrust* of essential thought, the happening of the truth of beyng must be transposed from the first beginning to the other one, such that in the interplay the wholly other song of beyng resounds.

And therefore what is in effect here throughout is *history*, which denies itself to historiology, for history does not simply let the past appear but, instead, in all things thrusts over into the future.

### *3. Of the event*

The resonating

The interplay

The leap

The grounding

The future ones

The last god

The *resonating* of beyng in its refusal.

The *interplay* of the questioning of beyng. The interplay commences with the first beginning playing over to the other beginning, in order to bring the latter into play such that out of this mutual interplay, the preparation for the leap develops.

The *leap* into beyng. The leap leaps into the abyss of the fissure and so for the first time attains the necessity of grounding Da-sein, which is assigned out of beyng.

The *grounding* of truth as truth of beyng: (Da-sein).

### *4. Of the event*

Here everything is placed in relation to the unique *question* of the truth of beyng, i.e., in relation to *questioning*. In order for this attempt to become an actual impetus, the *wonder* of questioning must be experienced in carrying it out and must be made effective as an awakening and strengthening of the power to question.

Questioning arouses immediately the suspicion of amounting to an empty, obstinate attachment to the uncertain, undecided, and undecidable. Questioning appears as a backtracking of "knowledge" into idle meditation. It seems to be narrowing and hampering, if not even negating.

Nevertheless: in questioning reside the tempestuous advance that says "yes" to what has not been mastered and the broadening out into ponderable, yet unexplored, realms. What reigns here is a self-surpassing into something above ourselves. To question is to be liberated for what, while remaining concealed, is compelling.

Questioning is, in its seldom-experienced essence, so utterly different from the way it appears in its distorted essence that it often extracts

the last remnant of heart from those who are already disheartened. But they then also do not belong in the invisible ring enclosing those whose questioning is answered by the intimation of beyng.

The question of the truth of beyng cannot be calculated in terms of what has preceded it. Furthermore, this questioning must be carried out in an originary way if it is supposed to prepare the beginning of another history. As unavoidable as is the confrontation with the first beginning of the history of thought, just as certainly must questioning forget everything round about itself and merely think about its own plight.

History *comes to be* only in the immediate leap over the "historiological."

The question of "meaning," i.e., according to the elucidations in *Being and Time* [*Sein und Zeit*], the question of the grounding of a projected domain, or, in short, the question of the *truth of beyng*, is and remains *my* question and is my *unique* question, for at issue in it is indeed what is *most unique*. In the age that is *completely questionless* about everything, it is enough to begin by asking *the* question of all questions.

In the age of infinite wants stemming from the concealed plight of a *lack of a sense of plight*, this question must necessarily seem the most useless idle talk, of the kind that has been opportunely dismissed already.

All the same, the task remains: *the retrieval of beings out of the truth of beyng*.

The question of the "meaning of beyng" is the question of all questions. As we unfold this question, we determine the essence of what is here called "meaning," that within which the question as meditation persists, that which it opens up as a question: the openness for self-concealing, i.e., truth.

The question of being is *the* leap into beyng, the leap carried out by the human being as the seeker of beyng, i.e., as the *thinker* who creates. A seeker of beyng, in the most proper abundance of the power to seek, is the poet, who "institutes" beyng.

We of today, however, have only the one duty, to prepare this thinker through the grounding that reaches far ahead, the grounding of a secure readiness for what is most worthy of question.

### *5. For the few—For the rare*

For the few, who from time to time *question* again, i.e., newly put the essence of truth up for decision.

For the rare, who are endowed with the great courage required for solitude, in order to think the nobility of beyng and to speak of its uniqueness.

Thinking in the other beginning is in a unique way originarily historical: the compliant disposing of the essential occurrence of beyng.

A projection of the essential occurrence of beyng as *the event* must be ventured, *because* we do *not* know that to which our history is assigned. Would that we might radically experience the essential occurrence of this unknown assignment in its self-concealing.

Let us indeed want to develop this knowledge such that what is unknown and given to us as a task might leave our will in solitude and thereby compel the steadfastness of Da-sein to the highest restraint in the face of what is self-concealing.

Nearness to the last god is reticence, which must be set into work and word in the style of restraint.

*To be* in the nearness of the god—even if this nearness is the most remote remoteness of the undecidability regarding the absconding or advent of the gods—cannot be calculated in terms of "good fortune" or "misfortune." The constancy of beyng itself bears in itself its own measure, if a measure is still needed at all.

To which of us today, however, is this constancy granted? We scarcely manage to be *prepared* for its necessity or even to *point* to this preparedness as the inception of another course of history.

Reversions to the all-too-familiar modes of thought and claims of metaphysics will still be disturbing for a long time and will obscure the clarity of the way and the determinateness of the speaking. Nevertheless, the historical moment of the transition must be carried out in the knowledge that all metaphysics (founded on the leading question: what are beings?) remained incapable of transposing the human being into the basic relations to beings. And how should it be capable of that? Even the will to do so finds no hearing as long as the *truth* of beyng and the uniqueness of beyng have not become *needful*. Yet how is thinking supposed to succeed in what was previously denied the poet (Hölderlin)? Or must we merely rid his path and his work of the debris covering them and direct them toward the truth of beyng? Are we equipped to do that?

The truth of beyng becomes needful only through the questioners. They are the genuine *believers*, because they—by opening up the essence of truth—adhere to the ground (cf. The grounding, 237. *Belief and truth*).

The *questioners*—alone and without resorting to any magic charm—place the new and highest degree of steadfastness in the middle of beyng, in the essential occurrence of beyng (the event) as the middle.

The questioners have broken the habit of curiosity; their seeking loves the abyss, in which they know the oldest ground.

If a history should be granted us once again, namely, the creative exposure to beings out of a belonging to being, then *the* destiny is inescapable: to *prepare* the time-space of the last decision—whether and how we experience and ground this belonging. That means: to ground through thought the knowledge of the event, by way of the grounding (as Da-sein) of the essence of truth.

No matter how the decision may turn out regarding history and lack of history, the questioners, who in thought prepare that decision, must *be*; may they all bear the solitude in their greatest hour.

Which saying effects the highest thoughtful reticence? Which procedure is most likely to bring about reflection on beyng? The saying of truth; for truth is the "between" for the essential occurrence of beyng and for the beingness of beings. This "between" grounds the beingness of beings in beyng.

Yet beyng is not something "earlier"—existing in itself, for itself. Instead, the event is the temporal-spatial simultaneity for beyng and beings (cf. The interplay, 112. *The "apriori"*).

In philosophy, propositions are never subject to proof. This is so not only because there are no *highest* propositions, from which others could be derived, but because here "propositions" are not at all what is true, nor are propositions simply that about which they speak. All "proving" presupposes that those who understand, as they come to stand before the represented content of the proposition, remain the same, unaltered in following the representational nexus that bears the proof. And only the "result" of the course of the proof can require a changed mode of representation or, rather, require the representing of something previously unheeded.

In philosophical knowledge, on the contrary, the very first step sets in motion a transformation of the one who understands, and this not in the moral-"existentiell" sense, but rather with respect to Da-sein. In other words, the relation to beyng and, ever prior to that, the relation to the truth of beyng are transformed in the mode of the transposition into Da-sein itself. Because, in philosophical knowledge, in each case everything is transformed at once—the being of humans into its standing in the truth, the truth itself, and thereby the relation to beyng—and because, accordingly, an immediate representation of something objectively present is never possible, philosophical thinking will always seem strange.

Especially in the other beginning, the leap into the "between" must be carried out instantly—in pursuit of the question of the truth of beyng. The "between" of Da-sein overcomes the χωρισμός ["separation"]

not by slinging a bridge between beyng (beingness) and beings as if they were two objectively present riverbanks but by transforming together, into their simultaneity, both beyng and beings. The leap into the "between" is what first reaches and opens Da-sein and does not occupy a ready-made standpoint.

*The basic disposition of thinking in the other beginning* oscillates within dispositions which can only be named distantly as

*shock*
*restraint* (cf. Prospect, 13. *Restraint*) } presentiment

*diffidence* (cf. Prospect, 6. *The basic disposition*).

The inner relation among these will be experienced only in thinking through the individual junctures into which the grounding of the truth of beyng and the grounding of the essential occurrence of truth must array themselves. The word for the unity of these dispositions is lacking, and yet it would be necessary to find that word in order to obviate the facile misunderstanding that here everything is based on a cowardly weakness. A blustering "heroism" might judge it so.

*Shock:* it can best be clarified in contrast to the basic disposition of the first beginning, namely, *wonder*. Yet the clarification of a disposition is never a guarantee that it is actually *disposing* instead of merely being represented.

To be shocked is to be taken aback, i.e., back from the familiarity of customary behavior and into the openness of the pressing forth of what is self-concealing. In this openness, what was hitherto familiar shows itself as what alienates and also fetters. What is most familiar, however, and therefore most unknown, is the abandonment by being. Shock lets us be taken aback by the very fact that beings *are* (whereas, previously, beings were to us simply beings), i.e., by the fact that beings *are* and that being has abandoned and withdrawn itself from all "beings" and from whatever appeared as a being.

Yet *this* shock is neither a mere shrinking back nor the bewildered surrender of the "will." Instead, because in this shock it is precisely the self-concealing of beyng that opens up, and because beings themselves as well as the relation to them want to be preserved, this shock is joined from within by its own most proper "will," and that is what is here called *restraint*.

*Restraint:* the pre-disposition of readiness for the refusal as gift (cf. Prospect, 13. *Restraint*). In restraint, there reigns (though one is still taken aback) a turn toward the hesitant self-withholding as the essential occurrence of beyng. Restraint is the *center* (cf. below) for shock and diffidence. These latter merely characterize with more

explicitness what *originally* belongs to restraint. Restraint determines the style of inceptual[3] thinking in the other beginning.

*Diffidence,* in accord with what has been said, is not confused here with shyness or even understood in that direction. Such a view is out of the question, so much so that diffidence as intended here even surpasses the "will" of restraint and does this out of the depth of the ground of the unitary basic disposition. From diffidence in particular arises the necessity of reticence; the latter is what allows an essential occurrence of beyng as event and thoroughly disposes every comportment in the midst of beings and toward beings.

Diffidence is the way of drawing near and remaining near to what is most remote as such (cf. The last god). Yet the most remote, in its intimations, provided these are held fast in diffidence, becomes the closest and gathers up into itself all relations of beyng (cf. The leap, 115. *The disposition guiding the leap*).

Yet who is able to let this basic disposition of shocked and diffident restraint resonate in the essential human being? And how many will judge that *this* disposedness through beyng establishes no turning away from beings? Instead, it establishes the opposite: the opening of the simplicity and greatness of beings and the originally compelled necessity of securing in beings the truth of beyng so as to give the historical human being a goal once again, namely, *to become the one who grounds and preserves the truth of beyng,* to *be* the "there" as the ground required by the very essence of beyng, or, in other words, to *care.* That is what *care* means, neither a trivial fussing over just anything nor a renunciation of joy and power but something more original than all that, because care is uniquely *"for the sake of beyng"*—not of the beyng of the human being but of the beyng of beings as a whole.

The directive has often been repeated that "care" is to be thought only in the originary realm of the question of being and not in terms of an arbitrary, personally accidental, "worldview," "anthropological" outlook on the human being. This directive will remain a dead letter in the future as long as those who merely "write" a "critique" of the question of being do not experience, and do not want to experience, anything of the plight of the abandonment by being. For, in the era of a wretchedly flaunted "optimism," the very terms "care" and "abandonment by being" already sound "pessimistic." Now that precisely the dispositions indicated by these names, along with the opposite dispositions, have become radically *impossible* in the realm of inceptual questioning, since they presuppose thinking in terms of values (ἀγαθόν ["good"]) and also presuppose the previous interpretations of beings

3. *Anfänglich,* adjectival form of *der Anfang* ("beginning").—Trans

and the customary understanding of the human being, the question then arises: Who might be so thoughtful as to let this at least become a question?

In inceptual thought, domains of the truth of beyng must be traversed in order for them then to step back again into concealment precisely when beings flare up. This taking of byways belongs essentially to the indirectness of the "effects" of all philosophy.

In philosophy, what is essential, after having had its impact in an almost concealed way, must step back into inaccessibility (for the many), because what is essential is unsurpassable and *therefore* must withdraw into its making possible the beginning. For, with regard to beyng and its truth, the beginning must be made ever and again.

All beginnings are in themselves what is unsurpassably complete. They escape historiology not because they are supra-temporal, eternal, but rather because they are greater than eternity: *the strokes* of time which grant to being the openness of its self-concealment. The proper grounding of this time-space is called Da-*sein*.

In restraint (the dispositional center of shock and diffidence, the fundamental *trait* of the basic disposition), Da-*sein* is disposed toward the *stillness* of the passing by of the last god. Creating within this basic disposition of Da-sein, the human being becomes the *steward* of this stillness.

In this manner the inceptual meditation of thought necessarily becomes genuine thought, which is to say, *goal*-positing thought. Not just any goal is posited, and not goals in general, but the unique and therefore single goal of our history. This goal is *seeking* itself, the seeking after beyng. Such seeking occurs, and is itself the deepest discovery, when humans decisively become preservers of the truth of beyng, stewards of that stillness.

To be *seeker, preserver, steward*—that is what is meant by *care* as the fundamental trait of Dasein. These names for care gather together the destiny of humans as grasped in terms of their ground, i.e., in terms of Da-sein. Da-sein, in turning, is appropriated to the *event* as the essence of beyng, and only in virtue of this origin as the grounding of time-space ("primordial temporality") can Da-sein become steadfast in order to transform the plight of the abandonment by being into the necessity of creating as the restoring of beings.

By fitting into the juncture of beyng we are *at the disposal of the gods*.

The seeking is itself the goal. And that means "goals" are still too much in the forefront and are still placing themselves before beyng—and covering over what is necessary.

If the gods are what is undecided because the open realm of divinization is still withheld, then what does it mean to be at the *disposal of*

*the gods*? It means to be at disposal for use in the opening up of this open realm. The hardest used are those who must first determine in advance—and make their own the disposition toward—the openness of *this* open realm by inventively thinking the essence of truth and questioning it. At the "disposal of the gods" means to stand far away and outside—i.e., outside the common way of understanding and interpreting "beings"—and to belong to the most distant ones, those to whom the absconding of the gods in the gods' farthest withdrawal is what is closest.

We are already moving, though only transitionally, in another truth (in the more originarily transformed essence of "true" and "correct").

The grounding of this essence does assuredly require exertions of thought, as they had to be carried out only at the first beginning of Western thinking. These exertions are strange to us, because we surmise nothing of what is required to master that which is *simple*. People today, who are hardly worth the mention, even in a turn away from them, are indeed excluded from the knowledge of the way of thought; they flee to "new" contents and, by bringing in the "political" and the "racial," supply themselves with previously unknown trimmings for the old gear of academic philosophy.

People glory in the shallow pools of "lived experiences" and are unable to measure up the broad structure of the space of thought and are unable to think, in such an opening, the depth and height of beyng. Whenever persons believe themselves superior to shallow "lived experience," what they are invoking is merely an empty sagacity.

Then from what is the education into essential thinking supposed to come? From an anticipatory thinking of the decisive paths and from traveling on them.

Who, for instance, joins in traveling the long path of the grounding of the truth of beyng? Who surmises anything of the *necessity* of thinking and questioning, that necessity which requires neither the crutches of the "whence" nor the supports of the "whither"?

The more necessary is the thoughtful speaking about beyng, the more unavoidable becomes reticence regarding the truth of beyng in the *course* of questioning.

The poet, more easily than others, veils the truth in images and presents it that way to the gaze for preservation.

Yet how does the thinker shelter the truth of beyng, if not in the ponderous slowness of the course of questioning steps and their attendant consequences? How otherwise than inconspicuously, the way the sower, in an isolated field, under the vast heaven, paces off the furrows with a heavy, halting, ever-hesitant step while measuring and configuring, with the scattering gesture of the arm, the

hidden space of all growing and ripening? Who can still carry this out in thinking, as what is most inceptual of the power of thinking and also as its highest future?

If a thoughtful question is not so simple and so salient that it determines the will and style of thinking for hundreds of years by assigning them the highest matter to be thought, then it is best that that question remain unasked. For if it is merely parroted, the question only adds wares to the nonstop bazaar offering a bewildering array of changing "problems" and "reproaches" that concern nothing and no one.

If measured along such lines, then how fares the question of beyng as the question of the truth of beyng, a question which in itself, by turning, asks at the same time about the beyng of truth? How long must be the way on which the question of truth is merely first encountered?

Whatever in the future can truly be called philosophy must primarily and exclusively accomplish this: to first find, i.e., to ground, the place of the thoughtful asking of the newly inceptual question or, in other words, to ground *Da-sein* (cf. The leap).

The thoughtful question of the truth of beyng is the moment bearing the transition. This moment is never actually identifiable, and still less can it be calculated in advance. It itself first marks the time of the event. The unique simplicity of this transition will never be graspable historiologically, because public, historiological "history" has long since passed the transition by, provided the transition can be shown indirectly to such "history" at all. Thus a long future is reserved for this moment, supposing that the abandonment of beings by being is to be broken off once more.

In Da-sein and *as* Da-sein, beyng ap-propriates truth, and truth itself reveals beyng as refusal, as that domain of intimations and of withdrawal—the domain of stillness—in which the advent and absconding of the last god are first decided. *Toward that end,* the human being can accomplish nothing, least of all if to this being is assigned the preparation for the grounding of Da-sein, indeed assigned in such a way that this task again radically determines the essence of the human being.

### *6. The basic disposition*

In the first beginning: wonder.
In the other beginning: foreboding.

Everything would be misinterpreted and would miscarry if we wanted to prepare the basic disposition with the help of an analysis

or even a "definition" and bring it into the free domain of its dispositional power. Yet now and then we must speak "about" disposition in order to point the way, but only because psychology has for a long time restricted the scope of the word "disposition," i.e., only because the craving for "lived experiences" today, without a meditation on disposition, would all the more drag astray everything said of it.

All essential thinking demands that its thoughts and utterances be newly extracted each time, like an ore, out of the basic disposition. If the basic disposition is lacking, then everything is a forced clatter of concepts and of the mere shells of words.

Since indeed a misconception about "thinking" has long since dominated the common opinion regarding "philosophy," the way disposition is represented and judged can therefore be absolutely nothing other than a scion of this misinterpretation of thinking (disposition is weak, erratic, unclear, and dull, versus the acuity, certainty, clarity, and nimbleness of "thought"). In the best case, disposition might be tolerated as an embellishment of thinking.

On the other hand, the basic disposition *disposes* Da-sein and thereby disposes *thinking* as a projection of the truth of beyng in word and concept.

Disposition is the diffusion of the trembling of beyng as event in Da-sein. Diffusion: not mere vanishment and expiration, but just the opposite—preservation of the spark in the sense of the clearing of the "there" according to the full fissure of beyng.

The basic disposition of the other beginning can almost never—and certainly not in the transition to that beginning—be designated with one single name. The multiplicity of names, however, does not negate the simplicity of this basic disposition; it merely points to the ungraspableness of everything simple. The basic disposition is called by us: shock, restraint, diffidence, presentiment, foreboding.

Presentiment opens the expanse of the concealment of what is assigned and perhaps refused.

Presentiment—taken in terms of the basic disposition, versus the ordinary, calculative understanding of it—does not at all concern merely the future, merely what is imminent, but instead traverses and measures up the whole of temporality: the temporal-spatial playing field of the "there."

Presentiment is in itself the self-grounded holding-open of the dispositional power; it is the hesitant (yet already ascendant over all the uncertainty of mere opinion) *sheltering* of the unconcealment of the concealed (the refusal) as such.

Presentiment places inceptual steadfastness into Da-sein. Presentiment is in itself at once shock and exaltation—always assuming that

here, as the basic disposition, it attunes and modulates the trembling of beyng in *Da*-sein as Da-*sein*.

Every naming of the basic disposition in a single word fixes on an erroneous view. Every word is taken again from the tradition. That the basic disposition of the other beginning must bear multiple names does not militate against its unity but, rather, confirms its richness and strangeness.

Every meditation on this basic disposition is always only a cautious preparation for the attuning intrusion of the basic disposition, which must remain something radically befalling and fortuitous. In accord with the essence of disposition, the preparation for such a befalling intrusion can assuredly consist only in acts of transitional thought; and these must grow out of genuine *knowledge* (i.e., out of the preservation of the truth of beyng).

Yet if beyng essentially occurs as refusal, and if this latter itself should protrude into *its* clearing and be preserved as refusal, then the preparedness for the refusal can consist only in *renunciation*. Here, however, renunciation is hardly a mere matter of not wanting to have something or leaving something aside; instead, it takes place as the highest form of possession, whose height obtains its decisiveness in the frankness of the enthusiasm for the inconceivable donation of the refusal.

In this decisiveness, the open realm of the transition is sustained and grounded; this open realm is the abyssal in-between amid the "no longer" of the first beginning as well as of its history and the "not yet" of the fulfillment of the other beginning.

In this decisiveness, all of Da-sein's stewardship must have gained a foothold, to the extent that the human being, as the one who grounds Da-sein, must become the steward of the stillness of the passing by of the last god (cf. The grounding).

This decisiveness as foreboding, however, is merely the soberness of the power to suffer on the part of the creative one, in this case the one who projects the truth of beyng, the truth that opens, to the essential force of beings, the stillness out of which beyng (as event) becomes perceptible.

### *7. Of the event*

How remote from us is the god, the god that appoints us ones who ground and create because the god's essence needs these?

So remote is the god that we are unable to decide whether he is moving toward or away from us.

To think, fully and inventively, *this* remoteness itself in its essential occurrence as the time-space of the highest decision means to ask about the truth of beyng, about the event itself, from which all future history arises, provided there will still be history.

This remoteness of the undecidability of the outermost and the first is what stands in the clearing on behalf of self-concealment and is the essential occurrence of truth itself as the truth of beyng.

For what is self-concealing of this clearing, the remoteness of the undecidability, is no mere objectively present and irrelevant void but is the essential occurrence of the event as the very essence of the event (of the hesitant self-withholding which, as belonging, already appropriates Da-sein) and is the retention of the moment and of the site of the first decision.

In the essence of the truth of the event, everything true is simultaneously decided and grounded, beings come to be, and nonbeings slip into the semblance of beyng. This remoteness is at once the farthest, and for us the first, nearness to the god but also the plight of the abandonment by being, which is concealed by the lack of a sense of plight evident in the avoidance of meditation today. In the essential occurrence of the truth of beyng, *in* the event and *as* the event, the last god is hidden.

The long Christianizing of the god and the increasing promulgation of every attuned relation to beings have, just as obdurately as hiddenly, undermined the preconditions in virtue of which something is situated in the remoteness of the undecidability regarding the absconding or advent of the god, whose essential occurrence nevertheless is most intimately experienced, and this, to be sure, by a knowledge that stands in the truth only by being creative. To create—in the broad sense in which it is intended here—refers to any sheltering of the truth in beings.

When we hear god and gods spoken of, we think, in accord with the kind of representing that has long been customary, in that form which is still indicated most readily by the name "transcendence," a name that certainly is itself already polysemic. Intended is something that surpasses objectively present beings, among them also human beings. Even where particular modes of surpassing and of what surpasses are denied, this way of thinking can itself not be denied. In reference to it, we can even readily survey today's "worldviews":

1. The transcendent (inaccurately also called "transcendence") is the God of Christianity.

2. This "transcendence" is denied and the "people" itself—its essence left rather indeterminate—is put forth as the goal and purpose

of all history. This anti-Christian "worldview" is only *apparently* un-Christian, for in *essence* it nevertheless agrees with the kind of thinking that characterizes "liberalism."

3. The transcendent is in the above case an "idea" or "value" or "meaning," something for which one cannot live or die but which is supposed to be realized through "culture."

4. Any two of these transcendences are mixed together—Christianity and ideas of a people, or cultural politics and ideas of a people, or Christianity and culture—or else all three are mixed in various degrees of determinateness. This mixed formation is today the average and dominant "worldview," in which everything is intended but nothing can any longer come to a decision.

As different as these "worldviews" are, and as fiercely as they battle one another, whether openly or in a hidden way—provided wandering around in the undecided may still be called battling—they all agree from the start, without realizing it or even considering it, that the human being can be taken as already known in essence, as the being in relation to which and on the basis of which all "transcendence" is determined, indeed determined as something that is itself supposed to determine the human being in the first place. This is made radically impossible, however, because humans are thereby already fixed in their determinability instead of being determined as what must be dis-lodged out of a previous fixity so as to be first attuned toward a determinability.

Yet how are human beings supposed to be dislodged out of their fixity, to which belongs primarily the domination of those "transcendences" and of their mixtures? If humans must carry out this dislodging by relying on their own resources, then is not the presumptuousness of giving the measure even *greater* than it is when the human being is simply put forth as the measure?

Or is it possible that this dislodging could befall humans? It could, to be sure. And that is the plight of the abandonment by being. This plight does not first need help but instead must itself first become the help. Yet this plight must actually be experienced. What if humans are hardened against it, indeed, as it seems, more obdurately than ever? Then those who awaken must arrive, those who would be the last ones to believe they had discovered the plight, because they are aware of *suffering* it.

The awakening to this plight is the first dislodging of the human being into that *between* where confusion presses on and, in like measure, the god continues to abscond. This "between," however, is not a "transcendence" in relation to the human being; it is, on the contrary, that open realm to which the human being pertains as the one

who grounds and preserves inasmuch as this being, qua Da-sein, is appropriated by beyng itself, which essentially occurs as nothing other than event.

If, through this dislodging, humans come to stand in the event and remain steadfast there in the truth of beyng, then they still stand first only on the verge of the leap to the decisive experience as to whether in the event the remaining absent or the intrusion of the god decides for humans or against them.

Only if we appreciate how uniquely necessary being is and how it nevertheless does not essentially occur as the god himself, only if we have attuned our essence to these abysses between the human being and beyng and between beyng and the gods, only then do "presuppositions" for a "history" start to become actual again. Consequently, all that matters for thinking is meditation on the "event."

Finally and above all, the "event" can be inventively thought (haled before inceptual thinking) only if beyng itself is conceived as the "between" for the passing by of the last god and for Da-sein.

The event consigns [*übereignet*] god to the human being by assigning [*zueignet*] the human being to god. This consigning assignment is the appropriating event [*Diese übereignende Zueignung ist Ereignis*]; in it, the *truth* of beyng is grounded as Da-sein (and the human being is transformed, set out into the decision of being-there [*Da-sein*] and being-away [*Weg-sein*]), and history takes its other beginning from beyng. The truth of beyng, however, as the openness of the self-concealing, is at the same time transposition into the decision regarding the remoteness and nearness of the gods and so is preparedness for the passing by of the last god.

The event is the "between" in regard to both the passing by of the god and the history of mankind. Yet it is not an irrelevant connecting field. Instead, the relation to the passing by is the opening—needed by the god—of the fissure (cf. The leap, 157 and 158. *The fissure and the "modalities"*), and the relation to humans is the appropriation that allows to arise the grounding of Da-sein and thus the necessity of sheltering the truth of beyng in beings as a restoration of beings.

The passing by is not history, history is not the event, and the event is not the passing by; yet all three (if we may indeed bring them down to the level of numbers) can be experienced and inventively thought only in their relations, i.e., out of the appropriating event itself.

The remoteness of undecidability is of course not a "beyond," but is what is *closest* of the still ungrounded "there" of Da-sein, which has become steadfast in preparation for the refusal as the essential occurrence of beyng.

This that is closest is so close that all unavoidable pursuit of machinations and of lived experiences must necessarily have passed it by already and therefore can never be brought back immediately to it. The event remains the most alienating.

### *8. Of the event*[4]

The absconding of the gods must be experienced and endured.
This endurance grounds the most remote closeness to the event.
This event is the truth of beyng.

It is in this truth that the plight of the abandonment by being first opens up.

Out of this plight the grounding of the truth of being, the grounding of Da-sein, becomes necessary.

This necessity occurs in the constant decision pervading all historical humanity: whether the human being in the future belongs to the truth of being and thus, out of this belonging and for it, shelters the truth (as what is true) in beings, or whether the onset of the last human being drives this being away into a distorted animality and denies to the historical human being the last god.

What if the battle over measures would die away; what if the same willing no longer willed greatness, i.e., no longer summoned up a will for the greatest difference in the ways?

If the other beginning is still preparing itself, then this preparation is concealed as a great transformation. And it is all the more concealed, the greater the occurrence. The error consists of course in assuming that an essential overturning, which affects everything from the ground up, must also be known and grasped immediately, and altogether, by everyone and must play out in full public view. Only a few stand always in the brightness of this lightning.

Most have the "good fortune" to find themselves amid objectively present things and *thereby* to pursue what is their own by pursuing what is useful for a whole.

In the other beginning, what is thought in advance is the entirely other "domain of decision," as it was called, in which the proper historical beyng of peoples is won or lost.

This being [*Sein*]—historicality—is never the same in every era. It now stands on the verge of an essential transformation, inasmuch as it is given the task of grounding that domain of decision, that nexus of the event, in virtue of which historical human beings are first

4. Cf. Prospect, 16. *Philosophy.*

brought to themselves. The grounding of this domain requires a surrendering, but one that is the opposite of self-renunciation. The grounding can be carried out only by courageously facing the abyss. This domain (if such a designation is at all adequate here) is *Da-sein*, that "between" which in first grounding itself sets the human being and god apart, and toward each other, and appropriates each to the other. What opens up in the grounding of Da-sein is the event. Intended thereby is not an "over and against," something intuitable and an "idea," but rather a beckoning hither, and an abiding thither, in the open realm of the "there," which is precisely the clearing-concealing fulcrum of this turning.

This turning acquires its truth only if it is carried out as the strife between earth and world, such that what is true is sheltered in beings. Only the history grounded in Da-sein possesses the guarantee of belonging to the truth of being.

## *9. Conspectus*

Beyng as event—hesitant denial as (refusal). Ripeness: *fruit* and *gift*. The negative in beyng; and the oscillation; *in strife* (beyng or nonbeing [*Nichtsein*]).

Beyng essentially occurs in the *truth:* clearing for self-concealment.

Truth as the essence of *grounding:* ground—that *in which* something is grounded (not the "from which" as cause).

The grounding grounds as *abyss:* the *plight* as the open realm of self-concealment (not the "void," but abyssal undepletion).

The abyss as the *time-space*.

The time-space—the *site of the moment* of the strife (beyng or nonbeing).

The strife as the strife of *earth and world,* because truth of beyng only in the sheltering, and this latter as the grounding "between" in beings. Sundering of earth and world.

The paths and modes of sheltering: *beings*.

## *10. Of the event*

Beyng essentially occurs as the event.

The essential occurrence has its middle and its expanse in the turning. The carrying out of the strife and of the encounter.

The essential occurrence is secured and sheltered in the truth.

Truth happens as clearing-concealing.

The basic framework of this happening is the time-space arising from it.

The time-space is what juts out for measuring the fissure of beyng.

As the juncture of truth, time-space is originally the site of the moment of the event.

The site of the moment essentially occurs out of the event as the strife of earth and world.

The playing out of the strife is Da-sein.

*Da*-sein happens in the modes in which truth is sheltered out of the securing of the cleared-concealed event.

The sheltering of truth allows what is true to come into the open, and into the distorted, as a being.

Only in that way do beings stand in beyng.

Beings are. Beyng essentially occurs.

Beyng (as event) needs beings so that it might essentially occur. Beings do not need beyng in that way. Beings can still "be" in the abandonment by being; under the domination of this abandonment, the *immediate* graspability, usability, and serviceability of every sort (e.g., everything must serve the people) obviously constitute *what is a being* and what is not.

This apparent autonomy of beings in relation to beyng, as if the latter were merely a supplement of "abstract," representational thought, is no actual priority, however; it is only a sign of the entitlement to a blind decline.

The "actual" beings, conceived in terms of the truth of beyng, are nonbeings under the dominance of the distorted essence of semblance, the origin of which remains veiled.

As the grounding of the playing out of the strife into that which is opened up in this strife, Da-*sein* is humanly endured and sustained in the steadfastness that withstands the "there" and belongs to the event.

Thinking of beyng as event is inceptual thinking, which prepares the other beginning by confronting the first one.

The first beginning thinks beyng as presence out of the presencing that constitutes the first lighting up of *one* form of the essential occurrence of beyng.

### *11. Event—Dasein—the human being*[5]

1. *Event:* the sure light of the essential occurrence of beyng in the most outer horizon of the most inner plight of the historical human being.

5. Cf. The grounding.

2. *Da-sein*: the centrally open and thus concealing "between," between the advent and absconding of the gods on the one hand, and, on the other hand, humans as rooted in this "between."
3. Da-sein has its origin in the event and in the turning of the event.
4. Therefore Da-sein is *to be grounded* only as, and in, the truth of beyng.
5. The grounding—not creating—is, from the side of *humans* (cf. the single ones, the few . . . ), a matter of letting the ground be. Thereby humans once again come to *themselves* and win back selfhood.
6. The grounded ground is at once abyss [*Abgrund*] for the fissure of beyng and distorted ground [*Ungrund*] for the abandonment of beings by being.
7. The basic disposition of the grounding is *restraint* (q.v.).
8. Restraint is the preeminent, momentary relation to the event as called through the call of the event.
9. Da-sein is the basic happening of the history to come. This happening arises from the event and becomes a possible site of the moment for the decision concerning humans—their history or non-history (as the transition of history into decline).
10. The event and Da-sein in their essence—i.e., in their belonging as grounding of history—are still fully concealed and will be strange for a long time. The bridges are lacking; the leaps have not yet been carried out. Still missing is the depth of a meditation and of an experience of truth which would be capable of those bridges and leaps: the power of the crucial *decision* (q.v.). On the other hand, what are numerous on the way are merely opportunities and means for misinterpretation, because we even lack the knowledge of what took place in the first beginning.

### *12. Event and history*

History is not taken here as one domain of beings among other domains; instead, it exclusively has in view the essential occurrence of beyng itself. Thus already in *Being and Time* the historicality of Da-sein is to be understood only in terms of the fundamental ontology pursued there and not as a contribution to any extant philosophy of history.

The event of appropriation is original history itself, which could suggest that here the essence of beyng is grasped altogether "historically." To be sure, "historically" indeed, yet not in the adoption of some concept of history; rather, *historically* because now the essence

of beyng no longer only means presence but, rather, means the full essential occurrence of the temporal-spatial abyss and thus of truth. In unity with this, knowledge of the *uniqueness* of beyng arises. Yet "nature" is not somehow disregarded thereby; instead, it is transformed just as originally. This original concept of history first grants us the domain in which it is shown why and how history is "more" than action and will. "Destiny" also belongs to history and does not exhaust the essence of history.

The way to the essence of history, understood out of the essential occurrence of beyng itself, is prepared in "fundamental ontology" through the grounding of historicality in temporality. That means—in the sense of the sole guiding question (the "question of being") in *Being and Time*—time, as *time-space*, takes back into itself the essence of history. Yet insofar as time-space is the abyss of the ground—i.e., the abyss of the truth of being—there lies in the interpretation of historicality in *Being and Time* a directedness to the essence of being itself, the questioning of which is the only endeavor of that book. And such questioning amounts to neither a theory of history nor a philosophy of history.

## *13. Restraint*[6]

is the style of inceptual thinking only because it must become the style of future humanity grounded in Da-sein, i.e., only because it bears this grounding and is its pervasive disposition.

Restraint, as style: the self-certainty of the grounding measure and of the sustained wrath of Da-sein. It determines and disposes the style, because it is *the basic disposition*.

Disposition (cf. the lecture course on Hölderlin[7]) is meant here in the sense of steadfastness: the unity of the carrying out of all captivation [*Berückung*] and of the projecting and carrying in of all transporting [*Entrückung*], and it is the *enduring* and the *enactment of the truth of being*. Every other external and "psychological" representation of "disposition" is to be avoided here. Thus disposition is never merely the modality which accompanies, illuminates, and shades all—supposedly already fixed—human behavior. Instead, it is first through disposition that the extent of the transporting of Dasein is

6. Cf. above: 5. *For the few—For the rare*, p. 13ff.; cf. below: The grounding, 193. *Da-sein and the human being.*

7. *Hölderlins Hymnen "Germanien" und "Der Rhein,"* winter semester 1934–35, (GA39).

measured and that to Dasein is assigned the simplicity of the captivation, provided at issue here is *restraint* as the basic disposition.

It is the grounding, basic disposition because it disposes the fathoming of the ground of Da-sein, i.e., the fathoming of the event, and thereby disposes the grounding of Da-sein.

Restraint is the strongest and at the same time most delicate preparedness of Dasein for the appropriation, for being thrown into a genuine standing within the truth of the *turning in the event* (cf. The last god). The dominion of the last god befalls restraint alone; restraint creates for this dominion and for the last god *the great stillness*.

Restraint disposes each grounding moment of a sheltering of truth in the coming Dasein of the human being. This history that is grounded in Da-sein is the concealed history of the great stillness. Only in such history can a people still *be*.

This restraint alone can gather humans and human assemblies to themselves, i.e., into the destiny of their assignment: the enduring of the last god.

Is a history still *destined* us in the future, something that is completely different from what now seems to be taken as history: the dreary hunt for self-devouring incidents which allow themselves to be seized, fleetingly, only by means of the loudest clamor?

If a history—i.e., a style of Da-sein—is still to be bestowed on us, then this *can* only be the *concealed history of the great stillness*, in which and as which the dominion of the last god opens beings and configures them.

Therefore the great stillness must first come over the world for the earth. This stillness arises only out of keeping silent. And this bringing into silence grows only out of restraint. The latter, as the basic disposition, pervasively disposes the intimacy of the strife between world and earth and thereby also disposes the striving endurance of the incursion of the appropriation.

Da-sein, as the sustaining of this strife, has its essence in the sheltering of the truth of beyng, i.e., in sheltering, within *beings*, the last god (cf. The grounding).

*Restraint and care*

Restraint is the ground of care. The restraint of Da-*sein* first grounds care as the steadfastness that withstands the "there," but care—it must be said ever and again—does not mean melancholy, preoccupation, or tormenting worry over something or other. All that is simply the distorted essence of care insofar as additionally it is placed into another misunderstanding according to which care is one "disposition" or "attitude" among others.

In the expression, "He will care for keeping things in order"—he will take care—something of the essence of care comes to light: anticipatory decidedness. Yet, at the same time, care is not a mere attitude of will and cannot at all be reckoned up out of the faculties of the soul.

Care, as the enduring of Da-*sein*, is an anticipatory decidedness for the truth of beyng and is as well an adherence in the "there," an adherence which carries out what is assigned. The ground of this "as well" is the restraint of Dasein. This restraint disposes only as appropriated belonging to the truth of being.

Restraint as the origin of stillness and as law of gathering. The gathering into the stillness and the sheltering of truth. Sheltering and unfolding of truth into taking care and dealing with.

Restraint as openness for the reticent nearness of the essential occurrence of beyng, disposing toward the most remote trembling of appropriative intimations out of the remoteness of the undecidable.

Restraint and seeking: the highest discovery in the seeking itself: the nearness to the decision.

Restraint: the self-contained leap ahead into the turning of the event (thus neither romantic flight nor staid quiescence).

*Restraint, silence, and language*

Words fail us; they do so originally and not merely occasionally, whereby some discourse or assertion could indeed be carried out but is left unuttered, i.e., where the saying of something sayable or the re-saying of something already said is simply not carried through. Words do not yet come to speech at all, but it is precisely in failing us that they arrive at the first leap. This failing is the event as intimation and incursion of beyng.

This failing us is the inceptual condition for the self-unfolding possibility of an original (poetic) naming of beyng.

Language and the great stillness, the simple nearness of the essence, and the bright remoteness of beings, when words once again are effective. When will such a time come? (Cf. inceptual thinking as non-conceptual.)

Restraint: creative withstanding in the abyss (cf. The grounding, 238–242. *Time-space*).

## *14. Philosophy and worldview*

Philosophy is useless, though sovereign, knowledge.

Philosophy is the terrifying, though rare, questioning of the truth of beyng.

Philosophy is the grounding of truth while simultaneously being deprived of what is true.

Philosophy is the will to return to the beginning of history and thus is the will to surpass itself.

Therefore philosophy, seen from the outside, is merely something decorative, perhaps something that serves to exhibit or teach culture, perhaps also an heirloom whose ground has been lost. The many *must* take philosophy *in that way*, precisely where and when it is something needful for the few.

A "worldview" sets experience on a definite path and within a determinate range, and this in such a broad way that it does not allow the worldview itself to come into question; the worldview thereby narrows and thwarts genuine experience. From the standpoint of the worldview, that is precisely its strong point.

Philosophy *opens* experience but for that reason can precisely *not* ground history *immediately*.

A worldview is always an end, mostly a long-protracted end, unknown as such.

Philosophy is always a beginning and requires an overcoming of itself.

A worldview must forgo new possibilities in order to remain one with itself.

Philosophy can be suspended for a long time and can apparently disappear.

Both have their distinctive times, and both keep themselves within history on utterly different levels of Da-sein. The distinction between "scientific philosophy" and "worldview philosophy" is the last scion of the philosophical bewilderment of the nineteenth century, in the course of which "science" received a peculiar, technical-cultural meaning, while on the other hand an individual's "worldview," as a substitute for the vanished foundation, was still supposed to hold together "values" and "ideals," though it could only do so weakly.

What resides as the last genuine remnant in the thought of "scientific" philosophy (cf. the deeper grasp in Fichte and Hegel) is this: to found the knowable, and to build it up, in a unitary and systematic (mathematical) way on the basis of, and in continuation of, the idea of knowledge as certainty (self-certainty). There still lives in this aim of "scientific" philosophy an urge of philosophy itself: to save the matter that is *most properly at issue* in it from the arbitrariness of the opinion of some capricious worldview and from the necessarily confining and domineering ways of worldview in general. For, even in the "liberal" worldview there resides a dogmatism in the sense that it demands all

persons be allowed their own opinion. Arbitrariness, however, is slavery to the "accidental."

Yet the matter that is most properly at issue in philosophy has been forgotten, misinterpreted through "epistemology"; and "ontology," even where it is still understood (Lotze), remains *one* discipline among others. That, and how, the old guiding question (τί τὸ ὄν; ["What are beings?"]) is saved and yet transformed throughout modern philosophy will not come to clear knowledge, because philosophy has already become unnecessary and owes its "cultivation" entirely to its character as a "cultural asset."

"Worldview," just like the dominance of "worldpictures," is an outgrowth of the modern era, a *consequence* of modern metaphysics. That is why a "worldview" then seeks to set itself *above* philosophy. For with the rise of "worldviews" there disappears the possibility of a willing of philosophy, so much so that the worldview must ultimately *resist* philosophy. That succeeds all the more readily the more philosophy itself, meanwhile, had to sink down to the level of mere erudition. This curious appearance of the dominance of *"worldviews"* sought—and indeed not accidentally—to make serviceable to itself even the last great philosophy, Nietzsche's philosophy. That happened all the more easily because Nietzsche himself disavowed philosophy as "erudition" and thereby *apparently* sided with "worldview" (as the "poet-philosopher"!).

"Worldviews" always amount to "machination" against the tradition and are aimed at overcoming and mastering it with the means which are their own and which they have prepared but not carried out to the end: to reduce everything to "lived experience."

As the grounding of the truth of beyng, *philosophy* has its origin in this truth; it must retract itself into that which it grounds and build itself up exclusively from there.

Philosophy and worldview are so incommensurable that no image could possibly depict the distinction between them. Every image would necessarily bring them too close together.

The covert yet obsolete "domination" of the churches, the overfamiliarity and accessibility of "worldviews" for the masses (worldviews that substitute for the long-missing "spirit" and for the relation to "ideas"), the indifferent pursuit of philosophy as erudition, and at the same time the mediate and immediate pursuit of philosophy as the scholastic quibbling of churches and worldviews—all this will for a long time keep at bay philosophy as the creative co-grounding of Dasein in opposition to the current and adaptable omniscience of public opinion. This situation is admittedly nothing to "regret" but is only a sign that philosophy is proceeding toward the genuine destiny of its

essence. And everything depends on our not disturbing this destiny and indeed not disdaining it through an "apologetics" for philosophy, which would be a machination that by necessity is always beneath the rank of philosophy.

Needful indeed, however, is meditation on the drawing near of this destiny of philosophy; needful is the knowledge of that which disturbs, disfigures, and would lend validity to a mere semblance of philosophy. To be sure, this knowledge would misinterpret itself if it allowed itself to be enticed into making that disturbing element an object of debate and refutation. The knowledge of the distorted essence must here always remain a knowledge in passing.

The essence of worldview, an essence that lies in machination and lived experience, compels the formation of any worldview to waver back and forth amid the most extreme opposites and thereby also at times to stabilize itself in compromises. The fact that "worldview" can precisely be what is most properly at issue for individuals, for their respective life-experience, and for the shaping of their most characteristic opinions, and the fact that, as a counter-move to this, "worldview" can step forth as total, as effacing all such opinions—that too belongs in the same essence of worldview in general. As limitless as the former is in its arbitrariness, so rigid is the latter in its definitiveness. Yet it is easy to grasp here the opposed and the self-same: the definitiveness is merely uniqueness expanded into the completeness of universal validity, and arbitrariness is the possible particularization for each individual of something definitive only of that individual. Everywhere is lacking a sense of the necessity of what has come to be by growing but also, thereby, a sense of the abyssal character of what is creative.

In each case, the suspicion and mistrust directed against philosophy are just as great and just as different.

Any attitude which, as "total," claims for itself the determination and regulation of every kind of acting and thinking must ineluctably take everything else that might step forth as necessary and consider it to be hostile and even degrading. How could it even be acceptable to a "total" worldview that such a thing is even merely possible, let alone essential, something that at once lies under it and lies above it and that incorporates it into other necessities, ones that are hardly offered to it from the outside but instead arise out of its own hidden ground (e.g., out of the essence of the people)?

Thus an insurmountable difficulty arises here, and no compromise or denial will ever remove it. *The total worldview must close itself off from the opening of its ground and from the fathoming of the ground of the realm of its "creativity"; i.e., its creating can never come to its own essence and become a creating beyond itself, because the total worldview would thereby*

*have to put itself into question*. The result is this: the creating is replaced, right from the start, by *bustle*. The ways and risks of erstwhile creativity are incorporated into the gigantism of machination, and the machinational is the mere semblance of creative life.

Only questioning and the decision in favor of question-worthiness can be set in opposition to "worldview." Every attempt at mediation—from whichever side it may come—weakens the positions and takes away the realm of possibility for a genuine battle.

Total political belief and the equally total Christian belief, despite being irreconcilable, are nevertheless involved in compromise and tactics. That should not be surprising about these beliefs, for they are of the same essence. As total attitudes, they are both founded on the renunciation of essential decisions. Their battle is not a creative one but is "propaganda" and "apologetics."

Yet does not philosophy as well, and indeed it above all, claim the "total," especially if we define philosophy as knowledge of beings as such and *as a whole*? In fact it does, so long as we are thinking in the form of the previous philosophy (metaphysics) and are taking this philosophy as it was molded by Christianity (by the systematics of German Idealism). It is precisely there, however, that (modern) philosophy is already on the way to "worldview" (a term which, by no accident, gains ever more validity in the sphere of this "thinking").

Yet insofar as and as soon as philosophy (in the other beginning) finds itself back to its inceptual essence and the question of the truth of beyng becomes the grounding center, there is then revealed what is abyssal in philosophy, which must turn back to what is inceptual in order to bring into the free domain of its meditation the fissure and the "beyond itself," the strange and the perpetually unusual.

### *15. Philosophy as "philosophy of a people"*

Who would care to deny that that is what philosophy is? And cannot a witness be produced, one which refutes every counter-opinion: the great beginning of Western philosophy? Is that beginning not the philosophy "of" the Greek people? Furthermore, the great end of Western philosophy, namely, "German Idealism" and "Nietzsche"—is that not the philosophy "of" the German people?

Yet what do such obvious constatations actually say? Nothing about the essence of philosophy itself. On the contrary, they simply level philosophy down to an indifferent "accomplishment," "activity," or mode of behavior which could be exemplified just as well by the style of dress, manner of food preparation, etc. Reference to this obvious fact of belonging to a "people" entices one to believe that something

essential is thereby said about philosophy or even about the creation of a future philosophy.

The expression "philosophy of a people" immediately proves to be most ambiguous and obscure. Quite apart from the indeterminateness involved in talking of a "people."

How does a people become a people? Does a people become only that which it *is*? If so, then what *is* it? How can we know: (1) What a people in general is? (2) What this or that people is? (3) What we ourselves are?

Here all Platonic ways of thinking fail, ones which would propose, to a body of people, an idea, a meaning and value, according to which that people is supposed to "become." Whence and how this posing in advance?

Meditation on what is proper to a people constitutes an essential passageway. As little as we could be permitted not to understand this, so much does it matter to know that a highest rank of beyng must be attained if an "ethnic principle" by which to measure historical Da-sein is to be brought into play as something already mastered.

A people first becomes a people when its most unique members appear and when they begin to experience a presentiment. In that way a people first becomes free for its law (to be achieved through struggle) as the last necessity of its highest moment. The philosophy of a people is that which makes people people of a philosophy, grounds them historically in their Da-sein, and destines them to stewardship of the truth of beyng.

The philosophy "of" a people is that which is free and unique and comes just as much *over* as "from" a people: "over" insofar as a people already decides for itself, for Da-sein.

The philosophy "of" a people can therefore not be predicted or prescribed on the basis of some sort of natural aptitude or capacity of that people. On the contrary, thinking about philosophy is genuinely related to a people only if the thinking comprehends the fact that philosophy has to attain through a leap its own most proper origins themselves and that this can succeed only if philosophy still belongs at all to its first, essential beginning. In that way alone can philosophy set the "people" into the truth of beyng instead of the opposite, namely, being forcibly led into a distorted essence by an alleged people as an existing one.

### *16. Philosophy*[8]

*is the immediately useless but nevertheless sovereign knowledge arising from meditation.*

8. Cf. Prospect, 7. *Of the event*, pp. 20–23; *Überlegungen* IV, p. 85ff.

Meditation [*Besinnung*] is a questioning that searches into meaning [*Sinn*], i.e., into the truth of beyng (cf. *Being and Time*).

The questioning of truth is the leap into its essence and thereby into beyng itself (cf. The grounding, 227. *On the essence of truth*).

The question asks whether and when and how we belong to being (as event).

This question must be posed *for the sake of the essence of being, which needs us,* indeed not insofar as we are just objectively present but, rather, insofar as by withstanding Da-*sein* we bear the latter in a steadfast way and ground it as the truth of beyng. Therefore meditation—leaping into the truth of being—is necessarily meditation on oneself. That does not mean (cf. The grounding) a consideration turned back upon ourselves as "given" beings. Instead, it means the grounding of the truth of selfhood out of the domain of what is proper to Da-sein.

The question of whether we belong to being is also, according to what has just been said, in itself the question of the essence of beyng. This question of our belonging is a question of the decision between the still-to-be-determined belonging and the abandonment by being as the obstinate adherence to nonbeings in the semblances of beings.

Since philosophy is such meditation, it leaps ahead into the most extreme possible decision, and by opening that decision it is in advance sovereign over all sheltering of truth in beings and as beings. Therefore philosophy is *sovereign knowledge* as such, though not "absolute" knowledge in the sense of the philosophy of German Idealism.

Because meditation is meditation on oneself, however, and accordingly brings us to the question of who we are, and because our being is a historical one, indeed preliminarily one handed down to us as having-been, meditation therefore necessarily becomes the question of the truth of the history of philosophy, i.e., becomes meditation on the all-surpassing first beginning of philosophy and on the unfolding of that beginning to the end.

Meditation on the here and now always falls short. What is essential is a meditation on the beginning, a beginning that predelineates its end and also incorporates "what occurs today" as the flowing out of the end and does so in such a way that only as arising from the beginning does what happens today become manifest in its belonging to the history of being (cf. The resonating, 57. *The history of beyng and the abandonment by being*).

What falls short even more is the alignment of philosophy with the "sciences," something which has—not accidentally—become a

matter of course since the beginning of the modern era. That line of questioning—not only the one belonging explicitly to the "theory of science"—must be completely renounced.

Philosophy never builds immediately upon beings; it prepares the truth of being and stands ready with the views and horizons which thereby open up.

*Philosophy is a conjuncture in beings such that it is compliant to beyng and disposes the truth of beyng.* [Die Philosophie ist eine Fuge im Seienden als die sich dem Seyn fügende Verfügung über seine Wahrheit.]

## *17. The necessity of philosophy*

All necessity is rooted in a plight. Philosophy, as the first and most extreme meditation on the truth of beyng and on the beyng of truth, has its necessity in the first and most extreme plight.

This plight is what propels humans around among beings and brings them for the first time before beings as a whole and in the midst of beings and thus brings humans to themselves and thereby lets history begin or perish.

What propels humans around is their *thrownness* into beings, a thrownness that destines humans to be projectors of being (of the truth of beyng).

The thrown projector carries out the first—i.e., grounding—project as the *projection* (cf. The grounding, 203. *The projection and Da-sein*) of beings onto beyng. In the first beginning, when humans first come to stand *before* beings, the projection itself, its character, its necessity, and its plight are still obscure and veiled and yet powerful: φύσις — ἀλήθεια — ἓν — πᾶν — λόγος — νοῦς — πόλεμος — μὴ ὄν — δίκη — ἀδικία ["nature — unconcealedness — one — all — discourse — understanding — strife — nonbeing — justice — injustice"].

The necessity of philosophy as meditation consists in the fact that it may not do away with that plight but must instead withstand it, ground it, and make it the ground of the history of mankind.

That plight is nonetheless different in each of the essential beginnings and transitions of this history; yet it must never be taken superficially and hastily as deficiency, misery, or the like. It stands outside the possibility of all "pessimistic" or "optimistic" evaluation. The basic disposition that disposes toward the necessity is in each case correlative to the primordial experience of this plight.

The basic disposition of the first beginning is *wonder* [*Er-staunen*]: wonder that beings are and that humans themselves are and are in the midst of that which *they* are not.

The basic disposition of the other beginning is *shock* [*Er-schrecken*]. It is both the shock of the abandonment by being (cf. The resonating) and also the *restraint* that is grounded in such shock insofar as it is a creative shock.

Plight as that which propels around and first compels the decision and the separation of the human being, as a being, from beings and in the midst of beings and back again to beings. This plight belongs to the truth of beyng itself. In its most original sense, it is plight in the compelling toward the necessity of the highest possibilities, on whose paths human beings, in a creative and grounding way, go beyond themselves and back into the ground of beings. Where this plight reaches its highest level, it compels *Da-sein* and the grounding of *Da-sein* (cf. now [*jetzt*] w. s. 37–38, p. 18ff.[9])

The plight, that which propels and essentially occurs—what if it were the truth of beyng itself? What if, with the more original grounding of truth, at the same time *beyng essentially occurred in a more eminent way*—as the event? And what if, in this manner, the plight were more compelling, more propelling, but such vehement propelling were only that strife which had its self-withholding ground in the excess of the intimacy belonging to beings and beyng?

### *18. The powerlessness of thinking*

seems to be obvious, especially if what counts as power is the force of immediate effectiveness and achievement. Yet what if "power" means grounding and securing in the essence, out of the "capacity" for change? Even then, nothing would be decided regarding the power or powerlessness of thinking.

There are various reasons for the fact that thinking is ordinarily taken to be without power:

1. At the present time no essential thinking is carried out or even can be carried out.
2. Machination and lived experience claim to be all that is efficacious and thus "powerful," and they leave no room for genuine power.
3. Even if an essential thinking did succeed, we would still lack the force to be open to its truth, because that requires a particular level of Dasein.

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9. Lecture course, *Grundfragen der Philosophie: Ausgewählte "Probleme" der "Logik,"* winter semester 1937–38 (GA45), p. 67ff.

4. The increasing apathy toward the simplicity of essential meditation and the lack of perseverance in questioning have led to a disdaining of every proceeding and path that do not, with their very first step, produce "results" with which we can "make" and "experience" something.

Therefore, the charge of "powerlessness" is not so much an objection that applies to "thinking" as it does to the detractors of thinking.

To be sure, the genuine power of thinking (as inventive thinking of the truth of beyng) tolerates no immediate determination and evaluation, especially since this power must transpose thinking into beyng and bring into play the whole strangeness of beyng. Accordingly, the power of thinking can never depend on its having objective results in beings.

That is the most hidden ground of the solitude of thoughtful questioning. The often-cited solitude of the thinker is merely a consequence. In other words, the solitude is not a matter of self-withdrawal or seclusion. Instead, it arises from the provenance of thinking out of the realm of beyng. The "impact" or "effect" of a thinker will therefore never do away with this solitude but will only increase it, provided it makes any sense here to speak of increase.

## *19. Philosophy*
## (On the question: Who are we?)

is, as meditation on beyng, necessarily meditation on oneself. The salient exposition of the ground of this connection differs in essence from every sort of establishing of the "self"-certainty of the "I" that would be carried out precisely for the sake of "certainty" and not for the sake of the truth *of beyng*. Yet the exposition of this ground reaches back into a still more original realm than is the realm which had to be broached in the *transition* by the initial determination of Da-sein in the "fundamental ontology" of *Being and Time*, a determination which even now has not been sufficiently unfolded and made prominent in the knowledge of those who are questioning.

Now insofar as, according to the originary exposition of the ground of the essence of meditation as meditation on oneself, "we" ourselves are transposed into the realm of questioning, then from this point of view the philosophical question can be posed in the form: *Who are we?*

Disregarding the question of the "who," *which ones* do we mean in speaking of "we"? (Cf. s. s. 34, *Logik*[10]) Ourselves, those at this moment

10. Lecture course, *Über Logik als Frage nach der Sprache*, summer semester 1934 (GA 38).

objectively present, those here and now? But where would the enclosing circle be drawn? Or do we mean "the" human being as such? Yet "the" human being "is" unhistorical only as being historical. Do we mean ourselves as this particular people? Even then, however, we are not the only ones but are a people with other peoples. And how is the essence of a people determined? It is clear at once: the way in which the questioned, namely the "we," is initially established in the question contains already a decision about the "who." That means we cannot, untouched by the question of the "who," postulate the "we" and the "us" as, so to speak, something objectively present to which only the determination of the "who" would be lacking. Even this question reflects the turning. It is a question that cannot be either asked or answered straightforwardly. Yet as long as the essence of philosophy is not grasped as meditation on the truth of beyng and as long as the necessity of the meditation on oneself, which thereby arises, has not become effective, the question as a question is already exposed to severe misgivings.

1. Despite the "we," the question is still directed *back* to ourselves and is thereby "reflected." It requires a retrospective attitude that runs counter to the straightforwardness of acting and producing.

2. Yet the question seems wrongheaded not only on account of this reflective attitude but also simply as a question. Even if the question were not "reflective" and merely made us "occupy" ourselves "with ourselves," it would be a "theoretical" preoccupation with humans that would distract them from acting and effecting or would at least weaken these. Both misgivings unite in the one claim: we should *be* ourselves by acting and effecting and should not question—and thereby undermine—ourselves.

3. Already indicated in this way is the fact that it does not become evident *for what purpose* this question is supposed to be asked, which is connected to the difficulty of finding out *whence* we are at all supposed to draw an answer.

Here again the most intelligible solution seems to lie in the familiar claim: we should be ourselves by acting. And it is precisely this way to be that answers the question of who we are, before it is even asked.

The will *to be* ourselves makes the question moot.

This consideration is obvious, but only because it strives—almost unintentionally—to remain on the surface.

For, what does it mean to be ourselves? Is the *human being—are* we—only in virtue of the fact that we simply let run its course that which is joined to us and with which we are closely bound up? The sense in which a human being is, and we *are*, is thoroughly unclear. The reference to acting and effecting is insufficient as well. All "bustle," all

stirring about, places human beings in motion, and the question remains as to whether they thereby already "are." Indeed, it cannot be denied that they are beings of such a kind, but precisely for that reason the question becomes more pointed: "are" humans already, if they merely "are" in this way, merely happen to be extant, and "is" a people itself if it is concerned merely with the increase and decrease of its stock? Obviously, "more" belongs to the "being" of a people; this "being" ["*Sein*"] is in itself characterized by a specific relationality of essential determinations, the "unity" of which remains even more obscure. Whence is supposed to come, for example, the endeavor to bring "form" to the present body of the people through regulations and "organization"? That a human being "consists" of body-soul-spirit does not say much, since the question of the *being* of this unitary compound is thereby avoided, quite apart from the fact that these "components" and their postulation as determinations of the human being indeed presuppose quite peculiar historical experiences of humans as well as of their relation to beings. What is involved in the "soul"—*anima*—ψυχή? And in the spirit—*animus, spiritus*—πνεῦμα?

If we here take and want to take even only the smallest step in the direction of a *clarity* that surpasses the mere hollow use of words, then essential tasks of clarification arise, tasks which in the end are not indifferent but, instead, are first decisive for the taking over and carrying out of what it means *to be* a human being or a people.

Yet let us leave aside for now the question of the "being" of humans, as asked in that way. How should we understand the *self* with respect to the claim to be a self?

To ask about the "self"—does that not mean we bring ourselves into the play of being and thus in advance have a view and understanding of "ourselves," are present to ourselves [*bei-uns*]? Yet how are humans certain they are present to themselves and not merely to a semblance, or superficies, of their essence? Do we know ourselves—our "self"? How are we supposed *to be* ourselves if we are not our *selves*? And how can we be our *selves* without knowing *who* we are, such that we are certain of being *the ones* we are?

The question of the "who" is therefore not an extrinsic, supervenient question, as if its answer merely provided additional information about us, information which has no "practical" bearing. Rather, the question of the "who" asks about what it means to be our *selves* and thus about the essence of selfhood.

The question "Who are we?" includes the question of *whether* we are. The two questions are inseparable, and this inseparability is again only an indication of the hidden essence of the human being and specifically of the historical human being.

Here the gaze opens onto nexuses of a quite different sort, different from the ones known to the mere calculating about, and tending to, the objectively present human being, as if the task concerning the human being were simply one of re-configuring, such as is undertaken by a potter with a lump of clay.

The selfhood of the human being—of the historical human being as the selfhood of a people—is a realm of occurrences, a realm in which human beings are appropriated to themselves only if they themselves reach the open time-space wherein an appropriation can occur.

The most proper "being" of humans is therefore grounded in a belonging to the truth of being as such, and this is so, again, because the essence of being as such, not the essence of the human being, contains in itself a call to humans, as a call destining them to history (cf. The grounding, 197. *Da-sein—domain of what is proper—selfhood*).

From this it is clear: that question of the "who," as the carrying out of meditation on the self, has nothing in common with an overcurious, egotistic, lost preoccupation with one's "own" lived experiences but, instead, is an essential path in the carrying out of the question regarding what is most question-worthy, namely, the question that first opens the worthiness of what is most question-worthy, the question of the truth of being.

Only one who grasps that humans must ground their essence historically, through the grounding of Da-sein, and that the steadfastness of withstanding Da-sein is nothing other than dwelling in the time-space of that occurrence which eventuates as the absconding of the gods, only one who creatively takes the dismay and the bliss of the event back into restraint as the basic disposition, only such a one can have a presentiment of the essence of being and in such meditation can prepare the truth for what will be true in the future.

Those who sacrifice themselves to this preparation stand in the transition and must have reached far ahead; they also may expect from their contemporaries no ready understanding—as immediately pressing as that might be—but, if anything, only resistance.

Meditation, in the form of meditation on the self, as it becomes necessary here from the question of the essence of beyng, is far from that *clara et distincta perceptio* in which the *ego* emerges and becomes certain. Since selfhood—the site of the moment of the call and of the belonging—must first be brought up for decision, what approaches the transition cannot be grasped in that transition.

All "resorting" to what is past remains unproductive unless it arises out of the extreme decisions; otherwise it merely serves to avoid those decisions through the greatest possible adulteration of them.

In meditation and through it, there necessarily occurs the "always still other," to prepare for which is the genuine task, but which would not find a site for the event if there were not a clearing for what is hidden. Philosophy as meditation on the self, in the way just indicated, can be carried out only as inceptual thinking of the other beginning.

This meditation on the self has put all "subjectivism" behind itself, even the one that most dangerously lies concealed in the cult of "personality." Where this latter is postulated and "genius" is correspondingly postulated in art, everything moves—despite assurances to the contrary—on the path of the modern conception of the "I" and of consciousness. Whether personality is understood as the unity of "spirit-soul-body," or whether this hodge-podge is reversed and, merely assertorically, the body is placed first, nothing changes with regard to the confused thinking which rules here and which evades every question. The "spirit" is thereby always taken as "reason," as the faculty that makes possible the saying of "I." Here even Kant was further advanced than this biological liberalism. Kant saw that the person is more than the "I"; the person is grounded in self-lawgiving. Admittedly, even this remained Platonism.

Would one perhaps attempt to provide a biological foundation for the saying of "I"? If not, then the reversal just mentioned is mere trifling, which this way of thinking is, even without the reversal, because the concealed metaphysics of "body" and "sensibility," "soul" and "spirit," remains here presupposed and unquestioned.

Meditation on the self, as the grounding of selfhood, stands outside the theories just mentioned. Meditation on the self certainly knows that something essential is decided if the question of who we are is asked or if it is not only held off but is altogether denied as a question.

Unwillingness to ask this question signifies either a shrinking back from the questionable truth about the human being or a propagating of the conviction that who we are has been decided for all eternity.

If it has been so decided, then all experiences and accomplishments are carried out merely as an *expression* of a "self-certain life" and are therefore held to be organizable. In principle, there is no experience that could ever set humans beyond themselves into an untrodden domain from which the human being as hitherto understood could become questionable. This (namely, such self-certainty) is the innermost essence of "liberalism," which precisely for that reason can apparently unfold freely and can prescribe itself for the sake of achieving eternal progress. Accordingly, "worldview," "personality," "genius," and "culture" are endowments and "values" which are to be made actual in this or that way.

To ask the question of who we are is in fact *more dangerous* here than any other opposition encountered on the same level of certainty about the human being (the final form of Marxism, a form that has essentially nothing to do with Jewishness or even with Russianness; if an undeveloped spiritualism still lies dormant someplace, then that place is the Russian people; Bolshevism is originally Western, a European possibility: the rise of the masses, industry, technology, the dying out of Christianity; insofar, however, as the supremacy of reason, qua equalization of everyone, is merely a consequence of Christianity, which is itself basically of Jewish origin {cf. Nietzsche's idea of the slave revolt in morals}, Bolshevism is in fact Jewish; but then Christianity is also basically Bolshevist! Which decisions thereby become necessary?).

Yet the dangerousness of the question of who we are is at the same time, provided danger can compel what is highest, the only way for us to come to ourselves and thereby clear a path for the original salvation, i.e., the justification of the West out of its history.

The dangerousness of this question is in itself so essential for us that it loses the appearance of opposition to the new German will.

Yet this question, as a philosophical one, must be prepared for a long time hence and, provided it understands itself, cannot claim to want to replace, or even merely determine, what at the moment is the immediately necessary course.

Especially since the question of who we are must remain purely and fully incorporated into the asking of the basic question: how does beyng essentially occur?

### *20. The beginning and inceptual thinking*[11]

The beginning is what grounds itself and what reaches ahead; it is self-grounding in the ground which is fathomed and opened up through the beginning; the beginning reaches ahead insofar as it grounds and is therefore unsurpassable. Because every beginning is unsurpassable, it must constantly be repeated and must be placed through confrontation into the uniqueness of its incipience [*Anfänglichkeit*] and thus of its ineluctable reaching ahead. This confrontation is original when it itself is inceptual, but this necessarily as *another* beginning.

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11. With regard to "beginning," cf. lecture course, *Der Anfang der abendländischen Philosophie,* summer semester 1932 (GA35); rectoral address, "Die Selbstbehauptung der deutschen Universität," 1933 (GA16); Freiburg lecture, "Vom Ursprung des Kunstwerkes," 1935.

*Solely what occurs only once stands in the possibility of re-petition.* It alone has in itself the ground of the necessity of a reversion to it and a resumption of its incipience. Here re-petition does not mean the stupid superficiality and impossibility of the mere occurrence of the *same* for a second and third time. Indeed the beginning can never be apprehended as the *same*, since it reaches ahead and thus encroaches differently each time on that which it itself initiates. Accordingly, it determines its own re-petition.

What is inceptual is never the new, because the new is merely what is already fast becoming passé. Nor is the beginning ever the "eternal," because the beginning is precisely not taken out of, and away from, history.

Yet what is the beginning of thinking, if thinking signifies meditation on beings as such and on the truth of beyng?

## *21. Inceptual thinking*[12]
(Projection)

The inventive thinking of the truth of beyng is essentially pro-jection. By its very essence, such a projection, in being carried out and unfolded, must place itself back into that which it opens. This might make it seem that where the projection reigns, there is arbitrariness and a wandering about in what is ungrounded. Yet the projection places itself precisely on the ground and in that way first transforms itself into the *necessity* to which it is related from the ground up, although in a still hidden way prior to its enactment.

The projection of the essence of beyng is merely an answer to the call. If unfolded, the projection loses every semblance of self-aggrandizement and yet never becomes self-loss and surrender. What is opened by it has persistence only in the grounding that shapes history. What is projected in the projection overpowers the projection itself and justifies it.

The projection unfolds the projector and at the same time captures the projector in that which is opened up. This capture that pertains to the essential projection is the beginning of the grounding of the truth attained in the projection.

What and who "is" the projector—that becomes graspable only out of the truth of the projection, yet it also becomes concealed at the same time. For this is what is most essential, namely, that the opening qua clearing brings into play the self-concealing, whereby the sheltering of

12. Cf. The grounding.

truth first receives its ground and impetus (cf. The grounding, 244. and 245. *Truth and sheltering*).

### *22. Inceptual thinking*

is the inventive thinking of the truth of beyng and thus is the fathoming of the ground. In its resting on the ground, such thinking manifests, first and only, its grounding, gathering, and retaining power.

Yet how is the inventive thinking of beyng a resting on the ground? By opening up what is most question-worthy, it carries out the honoring and thereby the highest transfiguration of that in which the questioning rests, i.e., does not *stop*. For the questioning (as opening) could otherwise not rest on anything.

That the questioning rests on the ground means that it finds its way into the extreme domain of oscillation, into the belonging to the most extreme occurrence, which is the *turning in the event* (cf. The last god, 255. *The turning in the event*). This finding of its way happens in the leap, which unfolds as the grounding of Da-sein.

### *23. Inceptual thinking.*
### *Why thinking out of the beginning?*

Why a more original repetition of the first beginning?

Why meditation on its history?

Why a confrontation with its end?

Is it because the other beginning (out of the truth of being) has become necessary?

Then why beginning at all? (Cf. *Überlegungen* IV with regard to beginning and transition.)

It is because only the greatest occurrence, the most intimate event, can still save us from lostness in the bustle of mere incidents and machinations. What must eventuate is what opens being to us and places us back into being and in that way brings us to ourselves and face to face with work and sacrifice.

The greatest event, however, is always the beginning, even if it is the beginning of the last god. For the beginning is the *concealed*, the origin that has not yet been misused and driven on, the one which reaches furthest ahead in constantly withdrawing and thus preserves within itself the highest sovereignty. This unexploited power of the seclusion of the richest possibilities of courage (of the disposed-knowing will with respect to the event) is the only rescue and trial.

For this reason, *inceptual* thinking is necessary as a confrontation between the first beginning, which is still to be won back, and the other beginning, which is to be unfolded. In this necessity, such thinking compels us to the broadest, most acute, and most constant meditation and prevents all flight from decisions and all ways of avoiding them.

Inceptual thinking seems completely beside the point and useless. And yet, if indeed we are to think here in terms of usefulness, what is more useful than to be rescued into being?

Then what is the *beginning*, such that it can become the highest of all beings? It is the essential occurrence of *being* itself, but *this* beginning can be carried out only as the *other* beginning, in confrontation with the *first*. The beginning—grasped primordially—is beyng itself. In accord with it, *thinking* is more original than representing and judging.

The *beginning* is *beyng itself* as event, the concealed sovereignty of the origin of the truth of beings as such. And beyng as the event is the beginning.

*Inceptual thinking* is:

1. letting beyng protrude into beings out of the silence-bearing utterance of the grasping word. (Building on this mountain range.)
2. the preparation for this act of building through the preparation for the other beginning.
3. setting the other beginning in motion as confrontation with the first beginning in its more original repetition.
4. in itself *sigetic*, precisely bearing silence in the most explicit meditation.

The other beginning must be brought into effect entirely out of beyng as event and out of the essential occurrence of its truth and of the history of that truth (cf. e.g., the other beginning and its relation to German Idealism).

Inceptual thinking *transposes* its questioning of the truth of beyng *all the way back* into the first beginning as the origin of philosophy. Such thinking thereby attains the guarantee of coming *from afar* in its other beginning and of finding—by mastering its heritage—its highest future constancy and of thereby re-attaining itself in a changed (vs. the first beginning) necessity.

What distinguishes inceptual thinking is its *sovereign* essence, by which a confrontation in the highest and simplest is first compelled and carried out. Inceptual thinking is sovereign knowledge. A great future must be thought in advance and borne by the one who wishes to go *far back*—to the first beginning.

The claim of philosophical thinking can never apply to the instantaneous comprehension and concurrence that are common to everyone.

Philosophical thinking does not tolerate exploitation. Because such thinking thinks what is most unique and strange, viz., beyng, which otherwise is what is most common and ordinary in the usual understanding of being, this thinking is therefore necessarily rare and alien. Nevertheless, because it involves this uselessness it must immediately and in advance summon and endorse those who can plow and hunt, do handcraft and haul, build and organize. It itself must know that it is always reputed to be unrecompensed exertion.

In the domain of the other beginning, there is neither "ontology" nor any "metaphysics." No "ontology," because the guiding question no longer delimits the measure and the sphere of inquiry. No "metaphysics," because the procedure is not at all to pass from beings as objectively present or objects as known (idealism) and *step over* to something else (cf. The interplay). Both are merely transitional names, for the sake of instituting a minimal intelligibility.

Which are the ways and modes of presenting and communicating the conjuncture of inceptual thinking? The first elaboration of the conjuncture (The resonating—The last god) cannot avoid the danger of being read and taken as a diffuse "system." The focusing on individual questions (the origin of the work of art) must dispense with a uniform opening up and elaborating of the entire domain of conjuncture.

To take both ways as supplementing each other ever remains only an emergency path. Yet are there other ways in the era of plight? What good fortune is here reserved for the poet! Signs and images are allowed to possess the poet's very heart, and what is essential to the "poem" can in each case be incorporated into its visible form.

Yet what about the way in which the concept is to fathom the necessity and in which the question strives to trace out its own paths?

### *24. The aberrant demand placed on inceptual thinking*

is, for example, the claim that such thinking should immediately (without the plight having been withstood) say where the decision resides; should indicate what is to be done, without having radically grounded the historical locale of the history to come; and should immediately save us, even before such saving can encounter a far-reaching will aimed at a transformed positing of goals.

The position taken on thinking involves a double *mis-valuation*:

1. an over-valuing, in the sense that immediate answers are expected for an attitude that wants to spare itself the task of *questioning* (resoluteness for meditation and for withstanding the plight).

2. an under-valuing, in the sense that thinking is measured against ordinary representations, and its power of grounding time-space—its preparatory character—is not recognized.

Whoever would be a teacher in the domain of inceptual thinking must possess the restraint of being able to renounce "effectiveness" and must never allow self-delusion through the semblant success of achieving notoriety and being on everyone's tongue.

The most severe impediment to inceptual thinking, however, is the tacit self-apprehension of humans today. Quite apart from individual interpretations and aims, humans take themselves as objectively present "exemplars" of the species "human being." This also carries over to historical being as an incident within an already extant affiliation. Where this interpretation of being human (and thereby also of being a people) prevails, there is no possible foothold, or demand, for an advent of the god, and not even a demand for the experience of the absconding of the gods. Precisely this experience presupposes that historical human beings know themselves to be transported into the open midst of beings which have been abandoned by the truth of their being.

This latter aberrant demand arises from a lack of recognition of the essence of truth as the clearing-concealing of the "there" which must be withstood in the steadfastness of questioning.

Every gathering into a more original affiliation, however, *can* be prepared for the basic experience of Da-sein.

## *25. Historicality and being*

Historicality here grasped as *one* truth, the clearing-concealing of being as such. *Inceptual thinking* as historical, i.e., as co-grounding history in compliant disposability.

Sovereignty over the masses who have become free (i.e., groundless and self-serving) must be erected and sustained with the shackles of "organization." In this way can what is thereby "organized" grow back in its original ground, so that what is of the masses is not simply controlled but *transformed*? Does this possibility have any prospects at all, given the increasing "artificiality" of life, which facilitates and by itself organizes that "freedom" of the masses, that arbitrary accessibility of everything for everyone? No one, however, should undervalue resistance to the inexorable uprooting, calling a halt to it; indeed, that is what must happen first. Yet would that guarantee the transformation of the uprootedness into a rootedness, and above all

would the means necessary for such an action guarantee this transformation?

Still another sovereignty is needed here, one that is concealed and restrained and that for a long time will be sparse and quiet. Here the future ones must be prepared, those who create in being itself new locations out of which a constancy in the strife of earth and world will eventuate again.

Both forms of sovereignty, though fundamentally different, must be willed and *simultaneously* affirmed by those who know. Here at the same time is a truth in which the essence of beyng is surmised: in beyng there essentially occurs a fissure into the highest uniqueness and the flattest commonality.

### *26. Philosophy as knowledge*

If *knowledge* as *preservation* of the truth of what is true (preservation of the essence of truth in Da-sein) distinguishes the future human being (vs. the rational animal of heretofore) and elevates this being to the stewardship of beyng, then the highest knowledge is the one that becomes strong enough to be the origin of a *renunciation*. For us, renunciation is now of course a matter of weakness and evasion, a suspending of the will; in that sense, renouncing is giving way and abdication.

There is, however, a renunciation that not only does hold fast but even brings forth something through struggle and suffering, that renunciation which arises as the preparation for the *refusal*, i.e., as the holding fast to this alienation which in such a form essentially occurs as *beyng itself*, that in-the-midst [*Inmitten*] with respect to beings and to divinization which grants the open "between" in whose playing field of time-space the sheltering of truth in beings interpenetrates with the absconding and advent of the gods. Knowledge of the refusal (Da-*sein* as renunciation) unfolds as the long preparation for the decision regarding truth: whether truth again is to become lord of what is true (correct) or is itself to be measured only according to what is true (what comes under truth itself)—in other words, whether truth is not only to remain the goal of technical-practical knowledge (a "value" and an "idea") but instead is to become the grounding of the uprising of the refusal.

This knowledge unfolds as the *questioning* of beyng that reaches far ahead; the question-worthiness of beyng compels all creating into the plight, erects a world for beings, and rescues what is reliable of the earth.

## *27. Inceptual thinking*
(Concept)

"Thinking," in the ordinary determination that has been usual for a long time, is the representing of something in its ἰδέα ["look"] as the κοινόν ["common"], the representing of something in its generality.

On the one hand, this thinking is related to the objectively present, to what has already come to presence (a determinate interpretation of beings). Yet this thinking is therefore always *subsequent*, in the sense that it merely provides to the things that have already been interpreted their most general features. Such thinking prevails in various ways in science. The expression "generality" is ambiguous, especially since the designation of what is thought as the κοινόν is already not based originally on what is itself seen but on the "many," on "beings" (as μὴ ὄν ["nonbeing"]). The postulation of the *many* and the basic relation to them are decisive, at first *in such a way* that even from the standpoint of consciousness the "many" are the "over and against" without properly and previously being determined in their truth and grounded therein. That is precisely supposed to be accomplished by what is "general." The way this view of thinking is then coupled to the introduction and acquisition of "categories" and the way the "form of thinking" characteristic of the *assertion* becomes the standard.

This thinking was once—in the first beginning, in Plato and Aristotle—still creative. Yet is was precisely this thinking that created the domain in which the representing of beings as such later came to prevail and in which the abandonment by being then unfolded in ever-greater concealment.

Inceptual thinking is the original carrying out of resonating, interplay, leap, and grounding in their unity. "Carrying out" here means that these—resonating, interplay, leap, and grounding in their unity—are taken up and borne only in the human way and that they themselves are always essentially other and pertain to the occurrence of Da-sein.

The precision of speech in this thinking and the simplicity of the incising word are measured against a conceptuality that dismisses all mere cleverness as empty importunity. What is grasped, what is here always and only to be grasped, is beyng in each case simply in the joining of those junctures. The sovereign knowledge of this thinking never allows itself to be uttered in a proposition, but just as little can what is to be known remain abandoned to an indeterminate and unsteady representing.

Concept [*Begriff*] is here originally "epitome" ["*Inbegriff*"], and this first and always is related to an accompanying comprehensive grasp [*Zusammengriff*] of the turning in the event.

At first the epitomizing can be indicated by the relation each concept of being—*as a concept*, i.e., in its truth—has to Da-sein and thereby to the steadfastness of the historical human being. Inasmuch, however, as Da-*sein* first grounds itself as belonging to the call in the turning of the event, what is most intimate to the epitome [*das Innigste des* In*begriffs*] lies in the grasping of the turning itself, in that knowledge which, by withstanding the plight of the abandonment by being, stands in the preparedness for the call, i.e., in that knowledge which speaks by first keeping silent out of the steadfastness which withstands in Da-sein.

The epitome [*In-begriff*] is here never the encompassing [*Ein-begreifen*] in the sense of the inclusiveness of a genus; instead, it refers to the knowledge that derives from being steadfast *in* and that takes the intimacy of the turning and raises it into the clearing-concealment.

### *28. The immeasurableness of inceptual thinking as finite thinking*

This thinking and its order (the one unfolded from it) lie outside the question of whether a system belongs to them or not. A "system" is possible only as the result of the prevailing of mathematical thought (taking "mathematical" in the broad sense) (cf. w. s. 35–6[13]). A thinking that stands outside of that domain and of its corresponding determination of truth as certainty is therefore essentially systemless, un-systematic. Yet it is not consequently arbitrary and confused. "Un-systematic" means "confused" and "disordered" only if system is the measuring rod.

Inceptual thinking in the other beginning has a different sort of *rigor:* the freedom of the joining of its junctures. Here one thing is joined to the other out of the sovereignty of the questioning way of belonging to the call.

The rigorousness of restraint is other than the one of the *"exactitude"* of a loose, indifferent "reasoning" which belongs equally to everyone and whose results are compelling within the sphere of its own claims to certainty. Such results are compelling, however, only because the claim to truth is content with the *correctness* that comes from deduction and from insertion into a regulated and calculable order. This contentment is the reason the results are compelling.

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13. Lecture course, *Die Frage nach dem Ding: Zu Kants Lehre von den transzendentalen Grundsätzen*, winter semester 1935–36 (GA41).

### *29. Inceptual thinking*[14]
(The question of the essence)

In the realm of the guiding question, the understanding of the essence is determined on the basis of beingness (οὐσία—κοινόν ["beingness—common"]), and the essentiality of the essence consists in the greatest possible generality of the essence. This means, conversely, that the particular and manifold, which fall under the concept of the essence and from which this concept is established, are arbitrary; indeed, what is essential is the arbitrariness of beings, which nevertheless is precisely what the belonging to the essence indicates.

On the other hand, where beyng is conceived as event, essentiality is determined out of the originality and uniqueness of beyng itself. There the essence is not the general but is the essential occurrence precisely of what is unique in each case and of what constitutes the rank of the being.

The question of the essence contains in itself what is decisive, which now from the ground up pervasively determines the question of being.

Projection is establishing of rank and is decision.

The principle of inceptual thinking therefore sounds like something doubled: all essence is essential occurrence [*alles Wesen ist Wesung*].

Every essential occurrence is determined out of what is essential in the sense of the original-unique.

### *30. Inceptual thinking*
(as meditation)

is essentially, as the carrying out and preparing for the resonating and the interplay, first of all transition [*Übergang*] and as such is a down-going [*Unter-gang*].

In the transition, meditation is carried out, and meditation is necessarily meditation on oneself. This indicates, however, that such thinking is still related to us ourselves and thus to the human being and requires a new determination of the essence of that being. Insofar as, in the modern era, that essence is postulated as consciousness and self-consciousness, it seems that the transitional meditation must become a new clarification of self-consciousness. For one thing,

14. Cf. in "The leap," the beyng of the essence.

we cannot simply bypass the current standing of self-consciousness, in which self-consciousness is more a matter of calculation. The basic experience of inceptual thinking would therefore indeed concern beings in the sense of contemporary human beings, their situation, and thus the "reflection" of humans on "themselves."

This train of thought is not incorrect and yet is untrue. Inasmuch as history and historical meditation bear and dominate the human being, all meditation is *also* meditation on oneself. The point, however, is that the meditation to be carried out in inceptual thinking does not take the *self*hood of humans as given, as something that can be attained immediately by representing the "I" and the we and their situation. For *in this way* selfhood is precisely not discovered but is definitively lost and distorted (cf. The grounding, 197. *Da-sein—domain of what is proper—selfhood*).

The meditation of inceptual thinking is, rather, so original that it first asks how the *self* is to be grounded, in whose domain "we," you and I, in each case come to our *selves*. Thus it is problematic whether, through reflection on "us" we do find *ourselves*, i.e., our *selves*, and consequently whether the projection of Da-sein has anything at all to do with the clarification of "self"-consciousness.

It is indeed in no way settled that the "self" is ever determinable by means of a representation of the ego. Instead, it must be acknowledged that selfhood first arises out of the grounding of Da-sein, a grounding that is carried out as an appropriation of the belonging to the call. Accordingly, the openness and grounding of the self arise out of, and as, the truth of beyng (cf. The grounding, 197. *Da-sein—domain of what is proper—selfhood*). Neither the differently intended dissection of the essence of the human being nor an indication of other modes of being of this being (all these would in themselves merely serve to improve anthropology) can here bring forth meditation on oneself; instead, the question of the truth of being is what prepares the domain of that selfhood in which humans (we) first come to themselves through historical actions and accomplishments and in the configuration of a people.

To be sure, what is *proper* to Da-sein, as grounded in selfhood, can at first be *indicated* transitionally in relation to the previous egological self-consciousness and only in relation to it: Da-sein as in each case *one's own* [*je meines*]. In this connection it is to be borne in mind that even this egological self-consciousness assumed through Kant and German Idealism a very different form, one in which there is co-posited an assignment to the "we," to the historical, and to the absolute. Moreover, there is immediately given with Da-sein a transposition into the

open. To wish to find "subjectivism" here is, apart from anything else, always superficial.

The meditation of inceptual thinking concerns us (ourselves) and yet does not. It does not concern us so as to bring out from us the prescriptive determinations; but it does concern us as historical beings and concerns us specifically in the plight of the abandonment by being (at first, decline in the understanding of being, and then forgetting of being). It concerns *us*, who thus are initially posited in our exposure amid beings; it concerns us in this manner in order that we find our way beyond ourselves to selfhood.

The transitional character of inceptual thinking makes this ambiguity unavoidable, as if at issue here were an anthropologically existentiell reflection in the usual sense. In truth, however, every step is borne by the question of the truth of beyng.

The gazing *upon ourselves* is carried out from a *leap ahead into Da-sein*. For the sake of the *first meditation*, however, there had to be an attempt to set in relief at all, utterly with respect to extreme modes of being of the human being, the difference in kind between Dasein and all "lived experience" and "consciousness."

The temptation is strong to believe that the entire meditation in the first [published] half of *Being and Time* is limited to the sphere of an anthropology, one that merely takes a peculiar direction.

### *31. The style of inceptual thinking*

Style: the self-certainty of Dasein in its grounding *law-giving* and in its enduring of wrath.

The style *of restraint*, because restraint disposes steadfastness pervasively and from the ground up as the remembering expectation of the event.

This restraint also pervasively disposes all playing out of the strife between world and earth.

Restraint is subservient to the gentle measure—enduring it through silence—and undergoes the bitter wrath; these both—belonging to each other—encounter each other in different ways out of the earth as well as from the world.

*Style* as a grown certainty is the law of the carrying out of truth in the sense of the sheltering in beings. Because art, for example, is the setting of truth into a *work*, and because in the work the sheltering *in itself* comes to stand in relation to itself, therefore "style," even if barely grasped, is visible especially in the field of art. Nevertheless,

the idea of style is here *not* broadened and transferred from art to Dasein as such.

### *32. The event*
### A decisive gaze *after* the carrying out of the resonating and the interplay

The task now is to gaze in advance at the relation of being and truth and to see how out of this relation *time and space* are grounded in their original belonging together, despite their strangeness.

*Truth* is the clearing-concealing which occurs as transporting and captivation. These, in their unity as well as in excess, provide the encompassed open realm for the play of beings which, in the sheltering of their truth, come to be as thing, tool, machination, work, act, sacrifice.

Yet transporting and captivation can also harden into *indifference*, and then the open is taken as a place of common, objectively present things which seem to be *the* beings, because they are actual. On account of this concealed indifference deriving from the semblant absence of transporting and captivation, these (transporting and captivation) then appear as exceptions, as extraordinary, whereas they indeed show the ground and essence of truth. That indifferent validity [*Gleich-gültigkeit*] is also the domain in which all representing, opinion, and correctness play out (cf. The grounding: on *space*).

That essence of truth, however, the transporting-captivating clearing and concealing as the origin of the "there," essentially occurs in its ground which we experience as ap-propriation. The approach and absconding, the advent and retreat, or the simple remaining absent of the gods; for us in the sovereignty, i.e., beginning and dominion over this occurrence, the initial and final sovereignty which will show itself as the last god. In the intimations of the last god, being itself, the event as such, first becomes visible, and this shining requires both the grounding of the essence of truth as clearing-concealing and its *final sheltering* in the changed forms of beings.

What has otherwise and previously been thought about space and time, which belong back in this origin of truth, is a consequence of an already established essence of beings as οὐσία and of truth as correctness, and of everything which thereby results regarding the "categories." Aristotle already showed this in detail, for the first time in the *Physics*. Kant's characterization of space and time as "intuitions" is merely a feeble attempt, within this history, to save the proper essence of space and time. But Kant had no path to the *essence* of space and time.

In any case, the orientation toward the "I" and "consciousness," as well as toward representing, obstructs every path and bridge.

*Truth*[15]

What was indicated about it on the occasion of the lectures on the work of art, and was conceived as "instituting," is already the *consequence* of the *sheltering* which properly preserves the cleared-concealed. It is exactly this preservation which first allows beings *to be* and indeed *as* the beings they are and can be in the truth of the not yet thematized being [*Sein*] and in the way this truth is unfolded. (What counts as that which *is* is the present, the actual, to which the necessary and the possible are at first merely related—the usual example from the history of the first beginning.)

The *sheltering* is itself carried out in and as Da-*sein*. That happens, and gains and loses history, in the steadfast care-taking which in advance pertains to the event though scarcely has knowledge of the event. This care-taking, conceived not on the basis of everydayness but from the selfhood of Dasein, abides in various mutually requisite modes: the fabrication of implements, the instituting of machinations (technology), the creation of works, the acts that form states, and thoughtful sacrifice. In all of these, in each one differently, a pre-forming and co-forming of cognition and of essential knowledge as the grounding of truth. "Science" only a remote scion of a determinate permeation of implement-production, etc.; nothing autonomous and *never* to be brought into connection with the essential knowledge of the inventive thinking of being (philosophy).

The sheltering abides not only in modes of production but just as originally in the mode of reception in encountering the lifeless and the living: stone, plant, animal, human. The being-taken-back into the self-secluding earth happens here. This happening of Da-sein is never something for itself, however; it belongs instead within the kindling of the strife between earth and world and of steadfastness in the event.

*Philosophy:* to find and make appear the simple sights and native forms in which the essential occurrence of beyng is sheltered and taken to heart.

Who is capable of *both* the most distant gaze into the most concealed essence of beyng and the most immediate fortunate success of the appearing form of beings that shelter?

How do we create for beyng, by leaping ahead into its essential occurrence, the thrusting out of its beings so that the truth of beyng might preserve as an impetus the power of beyng to endure historically?

15. Cf. The grounding.

To thinking there remains only the simplest saying of the plainest image in purest reticence. The future first thinker must be capable of that.

### *33. The question of beyng*

As long as we do not recognize that all calculation in terms of "purposes" and "values" arises from a quite determinate interpretation of beings (as ἰδέα), as long as we do not grasp that the *question* of beyng is not even surmised thereby, let alone asked, as long as we finally do not testify, by carrying it out, that we know of the necessity of this unasked question and accordingly are already asking it, as long as all this remains *outside* the horizon of that which still deports itself like "philosophy," that is how long all vociferous fussing over "beyng," "ontology," "transcendence" and "paratranscendence," "metaphysics," and the supposed overcoming of Christianity is groundless and empty. One is *still* unwittingly moving in the ruts of the same neo-Kantianism that is so often reviled. For nowhere is thoughtful work accomplished; not a single step of a revelatory questioning is carried out.

Precisely the one who has grasped the question of being and has actually at one time tried to traverse its course can hope to receive *nothing* more from "antiquity" and from its lineage except for the frightful admonition to transfer questioning back again to the same ground of necessity—not of that initial, definitively past necessity which only *thus* occurs essentially. Instead, *"repetition"* here means to *let* the *same*, the uniqueness of beyng, become a plight *again* and *thereby out of a more original truth*. "Again" means here precisely "altogether otherwise." But that frightful admonition still lacks a hearing and a willingness to sacrifice, to stay on the scarcely opened-up next stretch of the course.

Instead, one deludes oneself and others, evading one's own perplexity, by means of a *noisy fanaticism* for the "antiquity" suffered by Nietzsche.

How far removed from such goings-on are, for example, the figure and work of Hermann Lotze, the most genuine witness to the easily reviled, and much reviled, nineteenth century?

### *34. The event and the question of being*

The event is the self-eliciting and self-mediating center in which all essential occurrence of the truth of beyng must be thought back in advance. This thinking back in advance to that center is the inventive

thinking of beyng. And all concepts of beyng must be uttered from there.

*Conversely:* everything which—at first and in the plight and merely in the *transition* from the developed guiding question to the basic question—is thought about beyng and is interrogated as a way to the truth of beyng (the unfolding of Da-sein) must never be translated into the groundless wasteland of any previous "ontology" or "doctrine of categories."

The tacit presentiment of the event offers itself prominently and at once in historical recollection (οὐσία = παρουσία ["presence"]) as "primordial temporality": the occurrence of the having-been/preserving and futural/anticipating transporting, i.e., the occurrence of the opening and grounding of the "there" and thus of the essence of truth.

"Primordial temporality" is never meant as an improved version of the concept of time, as the usual substitution of "lived time" (Bergson-Dilthey) for the concept of calculable time. All of that remains outside the recognized necessity of the transition from the guiding question, grasped as such, to the basic question.

In *Being and Time*, "time" is a *directive* toward, and a *resonating* with, that which takes place in the uniqueness of the ap-propriation as the truth of the essential occurrence of beyng.

It is only here, in this original interpretation of time, that the realm is encountered in which time and space reach the most extreme differentiation and thus precisely attain the most intimate essential occurrence. This relation is prepared in the presentation of the spatiality of Da-sein, which is not the spatiality of the "subject" or the "I" (cf. The grounding, space).

The confusion and lack of discipline in contemporary "thinking" require us to grasp its ways almost catechetically, i.e., in the form of identified "questions." To be sure, the will and style of decisive thought never reside in a more *didactic* meditation on these questions. Yet for the sake of clarity, especially over and against the idle talk of "ontology" and "being," what must be known first is the following:

Beings are.

Beyng essentially occurs.

"Beings"—this term names *not* only the actual (and certainly not if this is taken as the present at hand and the latter merely as the object of knowledge), not only the actual of any sort, but at the same time the possible, the necessary, and the accidental, everything that stands in beyng in any way whatever, even including negativity and nothingness. Those who fancy themselves only too clever and immediately

uncover a "contradiction" here, since indeed nonbeings cannot "be," are thinking in much too narrow a way with their "non-contradiction" as the measure of the essence of beings.

"Beyng" does not simply mean the actuality of the actual, and not simply the possibility of the possible, and in general not simply being [*Sein*] understood on the basis of particular beings; instead, it means beyng out of its original essential occurrence in the full fissure. Nor is "essential occurrence" limited to "presence."

To be sure, the essential occurrence of beyng itself (and thereby beyng in its most unique uniqueness) does not allow itself to be experienced arbitrarily and straightforwardly, like a being; rather, it opens itself only in the momentariness of Da-sein's leap in advance into the event (cf. The last god, 255. *The turning in the event*).

Moreover, no way ever leads immediately from the being of beings to *beyng*, because the view of the being of beings already takes place outside of the momentariness of Dasein.

On this basis, an essential distinction and clarification can be introduced into the question of being. Such distinction and clarification are never the answer to the question of being but are merely the formation of the questioning, an awakening and clarification of the *power* to raise this question, one which in each case arises only out of the plight and impetus of Da-sein.

Anyone who asks about beings as beings (ὂν ᾗ ὄν) and thereby, with *this* approach and directionality, asks about the being of beings is standing in the realm of the very question that guided the beginning of Western philosophy and its history up to its end in Nietzsche. We therefore name *this* question of being (the question of the being of beings) the guiding question. Its most general form was impressed on it by Aristotle: τί τὸ ὄν; (What are beings?). That is to say, for Aristotle: what is οὐσία as the beingness of beings? Here being means *beingness*. Expressed at once therein is this: despite the denial that being has the character of a genus, nevertheless being (as beingness) is always and only meant as the κοινόν, the common and thus what is common to every being.

With the question of beyng, on the other hand, the starting point is not beings, i.e., this or that given being, nor is it beings as such and as a whole; instead, what is carried out is a leap into the *truth* (clearing and concealing) of beyng itself. Experienced and interrogated here at once is what essentially occurs in advance (and also lies hidden in the guiding question), namely, the *openness for essential occurrence* as such, i.e., *truth*. Co-asked here is the pre-question of truth. Inasmuch as beyng is experienced as the ground of beings, the question of the essential occurrence of beyng, asked in *this* way, is the *basic question*. There is never an immediate, straightforward progression from the guiding question to the

basic question, a progression that would simply be a new application (to beyng) of the guiding question; instead, there is only a leap, i.e., the necessity of an *other* beginning. Nevertheless, through the gradual overcoming of the posing of the guiding question with its answers as such, there can and must be created a *transition* which prepares the other beginning, makes it visible at all, and allows a presentiment of it. *Being and Time* serves to prepare this transition; i.e., it already does properly stand in the basic question, though it does not bring that question to a pure self-unfolding in an inceptual way.

The *answer* to the guiding question is the *being* of beings, the determination of beingness (i.e., the providing of the "categories" for οὐσία). Various realms of beings become important in various ways for later, post-Greek history. The number and the type of the categories as well as their "system" change, but the approach remains essentially the same, whether based immediately in λόγος ["discourse"] as assertion or following determinate transformations in consciousness and in the absolute spirit. From the Greeks to Nietzsche, the *guiding question* determines the same mode of asking about "being." The clearest and greatest example attesting to this unity of the tradition is Hegel's *Logic*.

For the basic question, on the contrary, being is not the answer or the realm in which the answer resides, but is what is most question-worthy. To being is destined the unique appreciation which leaps ahead; i.e., being itself is opened up as *sovereignty* and thus is set out in the open as what cannot be mastered and can never be mastered. Beyng as the ground in which all beings first come to their truth (sheltering, instituting, objectivity); the ground in which beings are submerged (abyss); the ground in which they also claim to be *indifferent* and *self-evident* (distorted ground). The fact that beyng does essentially occur in this manner of grounding indicates its uniqueness and sovereignty. And that again is merely an intimation toward the event, wherein we have to seek the essential occurrence of being in its greatest concealment. Beyng, as what is most worthy of question, does not in itself know any question.

The guiding question, unfolded in its structure, always allows the recognition of a *basic position* toward beings as such, i.e., a position of the questioner (human being) on a ground which cannot be fathomed on the basis of the guiding question and cannot be known at all but which is brought into the open through the *basic* question.

Although no progression is ever possible from the guiding question to the basic question, yet, conversely, the unfolding of the basic question does at the same time provide the ground for taking back up into a more original possession the entire history of the guiding question rather than simply repudiating it as something past and gone (cf. The interplay, 92. *The confrontation between the first and the other beginning*).

### *35. The event*

*Meditation on the path:*
1. What *inceptual* thinking is.
2. How the other beginning is carried out as *bearing silence.*

"The event" would be the right title for the "work" which can only be prepared here; for this reason, the title must instead be *Contributions to Philosophy.*

The "work": the self-developing edifice stemming from a turning back to the protruding ground.

### *36. Language and the inventive thinking of beyng*

In ordinary language, which is ever more comprehensively used up today and degraded through idle chatter, the truth of beyng cannot be said. Can this truth be said immediately in the least, if all language is indeed the language of beings? Or can a new language be devised for beyng? No. Even if it could, and perhaps without artificially formed words, such language would not be one that speaks. All saying must allow the co-emergence of a capacity to hear it. Both saying and hearing must be of the same origin. Thus all that matters is this one thing: to say the most nobly emerged language in its simplicity and essential force, to say the language of beings as the language of beyng. This transformation of language presses into realms which are still closed to us because we do not know the truth of beyng. Therefore something is said of the "renunciation of pursuance," of the "clearing of concealment," of the "appropriating event," of "Da-sein"; and this is not a mere plucking of truths out of words but is the opening of the truth of beyng in this sort of transformed saying (cf. Prospect, 38. *Bearing silence*).

### *37. Beyng and its bearing silence*[16]
(Sigetics)

The basic question: *how does beyng essentially occur?*

16. Cf. conclusion and everything on language in the lecture course, *Nietzsches metaphysische Grundstellung im abendländischen Denken: Die ewige Wiederkehr des Gleichen,* summer semester 1937 (GA44).

Bearing silence is the prudent lawfulness of the silence-bearing activity (σιγᾶν ["to be silent"]). Bearing silence is the "logic" of philosophy inasmuch as philosophy asks the basic question out of the other beginning. Philosophy seeks the *truth of the essential occurrence* of beyng, and this truth is the intimating-resonating concealment (the mystery) of the event (the hesitant withholding).

We can never say beyng itself immediately, especially if beyng is leaped to in the leap. For every saying arises from beyng and speaks out of the truth of beyng. All words, and thereby all logic, stand under the power of beyng. The essence of "logic" (cf. s. s. 34[17]) is therefore sigetics in which the essence of language is first grasped as well.

Yet "sigetics" is a label offered only for the use of those who still think by "pigeonholing" and who believe they possess knowledge only if what is said has been categorized.

## *38. Bearing silence*

The expression "sigetics," a foreign borrowing, is meant in correspondence to "logic" (onto-*logy*) only as transitionally retrospective and in no way as part of a mania to replace "logic." Since the question of beyng and of the essential occurrence of beyng stands, the questioning is therefore still more original and accordingly can even less be pent up in an academic pigeonhole and suffocated. We can never say beyng (event) immediately and therefore not even mediately in the sense of the heightened "logic" of dialectics. Every saying already speaks *out of* the truth of beyng and can never immediately leap over itself to beyng itself. The laws of bearing silence are higher than those of any logic.

Ultimately, however, bearing silence is not an anti-logic, for the latter is indeed afortiori a logic and wants to be one but is simply unable to. On the other hand, the will and knowledge of bearing silence have a completely different orientation. And just as little does bearing silence have to do with the "irrational," with "symbols" and "ciphers"; all this presupposes the previous metaphysics. Bearing silence, however, does include the logic of beingness, just as the basic question incorporates the guiding question.

Bearing silence arises out of the essentially occurring origin of language itself.

The basic experience is not the assertion or the proposition. Nor, consequently, is it the principle, whether "mathematical" or "dialectical."

17. Lecture course, *Über Logik als Frage nach der Sprache*, summer semester 1934 (GA38).

Instead, it is the holding itself back of restraint against the hesitant self-withholding in the truth (clearing of concealment) of the *plight*, from which arises the necessity of the *decision* (cf. Prospect, 46. *The decision*).

When this restraint reaches *words*, what is said is always the event. But to understand this saying means to carry out the projection and leap of knowledge into the event. The saying that bears silence is what grounds. Its word is not by any means merely a sign for something quite other. What it names is what is meant, but the "meaning" assigns only as *Da-sein*, i.e., in thinking and questioning.

Bearing silence and questioning: essential questioning as placing into decision of the essence of truth.

Seeking after beyng? The original finding in the original seeking.

*Seeking*—already holding oneself in the truth, in the open realm of the self-concealing and self-withdrawing. Seeking (originally) as the basic relation to the hesitant *withholding*. Seeking as questioning and yet bearing silence.

*The one who seeks has already found! And the original seeking is this grasping of what has already been found, namely, the grasping of what is self-concealing as such.*

*Whereas ordinary seeking finds in the first place, and has found, when it stops seeking.*

*Therefore the original finding is sheltered in the original sheltering precisely as seeking qua seeking. To honor what is most question-worthy, to abide in the questioning, steadfastness.*

### *39. The event*

That is the essential title for the attempt at inceptual thinking, but the *official* title can only be *Contributions to Philosophy*.

The projection intends what can be willed only in the attempt at an inceptual thinking which knows a little of itself: to be a *conjuncture* [*Fuge*] of this thinking.

That means:

1. In the construct there is no loosening of the *rigor of the structure* [*Gefüge*], just as if at issue—and this is always at issue in philosophy—were the impossible: to apprehend the truth of beyng in the completely developed fullness of its grounded essence.
2. What is allowed here is only the *availability* [*Gefügung*] of *one* way an individual can traverse while renouncing the possibility of overseeing other, perhaps more essential, ways.

3. The attempt must clearly realize that both, the structure and the disposal, remain a *dispensation* [*Fügung*] of beyng itself, of its intimating and withdrawing of its truth, and not something that can be obtained by force.

A conjuncture in this threefold sense must be attempted and thereby also something more essential and more successful (which is bestowed on the future ones), something from which a leap can be taken, a leap that is provisionally appended and inserted in order to be overcome.

This overcoming, provided it is genuine and necessary, certainly brings about what is greatest: it for the first time brings a thoughtful attempt to stand historically in its futurity, brings it to stand out into the future and into inevitability.

The conjuncture is something essentially other than a "system" (cf. w. s. 35–36 and 36[18]). "Systems" are possible, and toward the end necessary, only in the realm of the history of the answer to the guiding question.

Each of the six junctures of the conjuncture stands for itself, but only so as to make the essential unity more impressive. In each of the six junctures, a saying of the same about the same is attempted, but in each case out of a different essential domain of that which is called the event. If one's gaze is superficial and piecemeal, then "repetitions" will quickly be apparent everywhere. What is most difficult, however, is to carry out purely and conjuncturally an abiding with the same and thus testify to a genuine steadfastness in inceptual thinking. On the other hand, the continuous progression through a series of constantly different "matters" is easy, because it proceeds of its own accord.

Every juncture stands in itself, and yet there exists a hidden interweaving among them and an opening grounding of the site of the decision for the essential transition into the still-possible transformation of Western history.

The *resonating* extends its reach into the having-been and the to-come and thereby has a power of impact into the present through the interplay.

The *interplay* first takes its necessity out of the resonating of the plight of the abandonment by being.

Resonating and interplay are soil and field for the first run-up of inceptual thinking to the *leap* into the essential occurrence of beyng.

18. Lecture courses, *Die Frage nach dem Ding: Zu Kants Lehre von den transzendentalen Grundsätzen*, winter semester 1935–36 (GA41) and *Schelling: Über das Wesen der menschlichen Freiheit*, winter semester 1936 (GA42).

The leap first of all opens the untrodden expanses and concealments of that into which the *grounding* of *Da*-sein must penetrate as belonging to the call of the event.

All these junctures must be endured in such unity, out of that steadfastness in Da-sein which distinguishes the being of the *future ones*.

These take over and preserve the belonging (which is awoken by the call) to the event and to its turning, and thus they come to stand before the intimations of *the last god*.

The conjuncture: the disposal which is compliant [*sich fügend*] to the call and which thereby grounds Da-sein.

### *40. The work of thought in the age of transition*

The work of thought in the age of transition (cf. *Überlegungen* IV, p. 90) can only be, and must be, a *course* of thought, taking this word "course" in its two senses at once: a proceeding and the path on which the proceeding takes place, thus a path that itself proceeds.

Can such a thing be given form in saying, so that the simplicity of this task comes to light? And to such a thing does there correspond the conjunction *Of the Event*? Who may know that? Yet only therefore is it to be ventured.

Will this attempt some day find an exponent? That is, the one who can speak of the path that proceeds into, and prepares, what is coming. But not the one who merely calculates all that is contemporary about it and thereby "explains"—and ruins—everything.

### *41. Every saying of beyng is couched in words and namings*

Every saying of beyng is couched in words and namings which, as expressions of beyng, are liable to be misunderstood when taken in the sense of the everyday view of beings and thought exclusively in that sense. What this requires is not at all primarily a failure of the question (within the realm of the thoughtful interpretation of beyng); rather, the word itself already reveals something (something familiar) and thereby conceals that which is supposed to be brought into the open in thoughtful saying.

Nothing can remove this difficulty. Indeed, the attempt to remove it already signifies a misunderstanding of all saying of beyng. The difficulty must be accepted and must be grasped in its essential belonging (to the thinking of beyng).

That conditions a stratagem which within certain limits must always accommodate itself at first to the ordinary meaning and must proceed in company with that meaning for a while, in order then to call up at the right moment an inversion of thinking, though one still under the power of the same word. For example, "decision" can and should be meant first of all as a human "act," even if not in the moral sense yet performatively nonetheless, until it suddenly means the essence of beyng itself—which does not mean beyng is interpreted "anthropologically" but just the reverse: it means the human being is placed back into the essence of beyng and is released from the fetters of "anthropology." Likewise, "machination" is at first a type of human comportment, and then suddenly and properly it means the reverse: the essence (distorted essence) of beyng in which the ground of the possibility of "undertakings" is first rooted.

This "reverse" is not simply a "formal" trick in mere words, whereby their meaning is turned around; instead, it is *the transformation of human beings themselves.*

To be sure, the right grasp of this transformation and especially of the space of its occurrence (i.e., the grasp of its grounding) is most intimately interwoven with the knowledge of the truth of beyng.

The transformation of humankind signifies here a change in its essence, inasmuch as the relation to beings is co-intended in the previously held interpretation (*animal rationale*) although it is psychologically hidden and misinterpreted there and is not grounded and developed as the essential ground. For that includes "metaphysics" and the asking of the question of the truth of beyng.

In the thinking of being in its historicality, the essential power of the negative and of the inversion comes for the first time into a free domain.

### *42. From "Being and Time" to "Event"*

On this "way," if to keep falling down and getting up can be called a way, it is always and only the same question of the "meaning of beyng" that is asked. Therefore the positions of the questioning are constantly different. Every essential questioning must radically change whenever it questions more originally. There is no gradual "development" here. Even less is there that relation of the later to the earlier according to which the later would already lie enclosed in the earlier. Since everything in the thinking of beyng is directed toward the unique, to fall down is, as it were, the norm here! This also rules out the historiological procedure: to renounce the earlier as "false" or to prove that the

later was "already meant" in the earlier. The "changes" are so essential that their scale can be determined only if in each case the *one* question is pervasively asked out of its own site of questioning.

The "changes," though, are not conditioned from the outside, by objections. For up to now no objection has become possible, since the *question* is still not grasped at all. The "changes" arise from the widening abyss of the question of beyng itself, whereby every historiological support is withdrawn from this question. As a result, the *way* itself certainly becomes ever more essential, not as "personal development" but as the human exertion (in a completely non-biographical sense) to bring beyng itself to its truth in beings.

This is merely a repetition of something that since the end of the first beginning of Western philosophy, i.e., since the end of metaphysics, has to happen ever more decisively, namely, the fact that the thinking of beyng must not become a "doctrine" or "system." It must rather become genuine history and thus what is most concealed.

This occurs for the first time as Nietzsche's thinking; and what confronts us there as "psychology," as *self-dissection* and dissolution and *"ecce homo,"* along with everything contemporary to that desolate time, has its genuine truth as the history of thinking. In Nietzsche this thinking still first *seeks* what is to be thought and still finds it in the sphere of *metaphysical* questioning (will to power and eternal recurrence of the same).

The attempts since *Being and Time* indeed pose the question *more originally,* but everything observes a more humble measure, provided comparatives are indeed possible here.

The carrying out of the question of being does not admit of any imitation. Here the necessities of the way are in each case historically first, because they are historically unique. Whether, seen "historiologically," they are "new" and "peculiar" is here not a possible theme for our judgment.

The historical domination of the history of Western thinking is becoming ever more essential, and the diffusion of "historiological" or "systematic" erudition in philosophy ever more impossible.

For the task is not to bring to cognition new representations of beings but rather to ground the *being* of the human being in the truth of beyng and to prepare this grounding in the inventive thinking of beyng and of Da-sein.

This preparation does not consist in the acquisition of preliminary cognitions, out of which the proper cognitions are then supposed to be inferred at a later time. Rather, preparation means here: paving the way, compelling onto the way—in the essential sense: *disposing.* Then again, not as if what is thought and what is to be thought were

merely an indifferent occasion for *thought to move* in some way or other. Instead, the truth of beyng, the knowledge born of meditation, is everything.

Yet the way of this inventive thinking of beyng does not already have a fixed and plotted course on a map of the land. Indeed the land only first *comes to be through the way* and is unknown and incalculable at every point along the way.

The more genuinely the way of inventive thinking is a way to beyng, the more unconditionally is it determined by beyng itself.

Inventive thinking does not mean thinking up or arbitrarily devising; instead, it refers to that thinking which, in questioning, stands up to beyng and challenges beyng to attune the questioning through and through.

The inventive thinking of beyng must always put beings as a whole up for decision. That indeed succeeds each time in only *one* line of sight and turns out ever more poorly the more the intimation of beyng strikes home more originally.

The land that comes to be through and as the way of the inventive thinking of beyng is the *between* which *appropriates* Da-sein to the god. In this appropriation, the human being and god first become "recognizable" to each other, in their belonging to the stewardship and neededness of beyng.

### *43. Beyng and decision*

To be needed by the gods and to be shattered by such an elevation—it is in the direction of this concealment that we must interrogate the essence of beyng *as such*. Then we cannot explain beyng as something apparently supervenient but must apprehend it as the origin, one which first *de-cides* and *ap-propriates* gods and humans.

This interrogation of beyng carries out the opening of the temporal-spatial playing field of the essential occurrence of beyng: the grounding of Da-sein.

When we hear talk of "de-cision," we think of a human act, something carried out, a procedure. What is essential here, however, is neither the humanness of the act nor the procedural quality.

To be sure, it is scarcely possible to come near the essence of decision (an essence that belongs to the historicality of beyng) without starting again with the human being, with ourselves. Then we think of "decision" as choice, resolution, the preferring of one thing and the setting aside of another, and we end up with freedom as a cause and a capacity. We divert the question of decision in the direction of

"morals" and "anthropology" and even grasp these latter anew—precisely with the help of "decision"—in the "existentiell" sense.

The danger of misinterpreting *Being and Time* in this "existentiell-anthropological" direction and of seeing the connections among resoluteness, truth, and Dasein on the basis of moral resolution, instead of doing the *reverse*, i.e., basing ourselves on the essentially occurring ground of Da-sein and grasping truth as openness and resoluteness as the temporalizing spatialization for the temporal-spatial playing field of beyng—this danger is close at hand and is intensified by the many issues not mastered in *Being and Time*. Nevertheless, the misinterpretation is chiefly kept in check, even if not fully overcome, by adhering from the start to the basic question of the "meaning of beyng" as *the* one and only question.

What is here called de-cision then proceeds to the innermost center of the essence of beyng itself and thus has nothing in common with what we understand as making a choice or the like. Instead, de-cision [*Ent-scheidung*] refers to the sundering itself, which separates [*scheidet*] and in separating lets come into play for the first time the ap-propriation of precisely this sundered *open realm* as the clearing for the self-concealing and still undecided, for both the belonging to beyng of the human being as the one who grounds the truth of beyng and the assignment of beyng to the time of the last god.

It is a tenet of the modern era that we think starting with ourselves and that when we think away from ourselves we always encounter only objects. We rush back and forth in accord with this customary way of representation and in its terms explain everything. Thereby we never wonder whether this way might not allow for a run-up to the leap through which we first leap into the "space" of beyng and in this leap reach the decision for us.

Even if we leave behind us the "existentiell" misinterpretation of "decision," we still face the danger of another misinterpretation, although today the latter one is, to be sure, especially easy to conflate with the former.

What has the character of decision, as something pertaining to the "will" and to "power," could be grasped in its opposition to "system" by referring to Nietzsche's words: "The will to system is a lack of integrity" (VIII, 64).[19] The clarification of this opposition is by all means necessary, because decision comes to stand opposed to "system," but in a more essential sense than the one in which Nietzsche saw the opposition. To him, "system" is always the object of "system

19. F. Nietzsche, *Götzen-Dämmerung*, in *Nietzsche's Werke*, Vol. VIII (Großoktavausgabe), Leipzig: Kröner, 1919, p. 64.

building," of a subsequent classification and ordering. Even if we grant Nietzsche a more appropriate understanding of the essence of system, however, it still must be said that he did not and could not grasp the essence. The reason is that he himself had to affirm for his questioning precisely that understanding of "being" (the being of beings) on the basis of which, and as the unfolding of which, "system" arises: to represent the *representedness* of beings as anticipatory unification of the objectivity of the object (the essential clarification in Kant's determination of the transcendental). "Order" and clarity (not the *ordo* of the Middle Ages) are only *consequences* of the "systematic," not its essence. In the end, it is precisely "system" that belongs to *integrity,* not only as its inner fulfillment but as its presupposition. Admittedly, Nietzsche means something else by "integrity," just as he does not penetrate to the *essence* of the modern era with his concept of "system." It is not enough to grasp "system" merely as a peculiarity of the modern era; that can be correct, and yet the modern era might still be grasped superficially.

Nietzsche's words about system have then been readily misused as threadbare justifications of those who lack the power for a thinking able to proceed far in advance and on dark paths. Or at least "system" has been rejected as a marginal product in favor of a "systematics" which indeed merely presents the borrowed form of "scientific" thinking for philosophical thinking.

When "decision" comes to stand in opposition to "system," then the transition from the modern era to the other beginning takes place. Insofar as "system" contains the essential designation for the modern concept of the beingness of beings (representedness), whereas "decision" refers to being [*Sein*] for beings and not merely beingness on the basis of beings, then de-cision is in a certain way "more systematic" than any system, i.e., de-cision is an original determination of beings as such out of the essence of beyng. In that case, not only "system building" but also "systematic" thinking are easily grounded, i.e., grounded on a guaranteed interpretation of beings over and against the tasks of questioning the truth of beyng and thinking about de-cision.

At first, however, we think of "decision" as something that occurs within an "either–or."

It is advisable to prepare the original interpretation (one that belongs to the historicality of being) of *decision* by referring to "decisions" that arise out of that de-cision as historical necessities.

All Western thinking has been accustomed for so long (not only in the modern era) to a superficial view of the human being (as *animal rationale*) that it is difficult now to take words and concepts of an

apparently fixed anthropological-psychological content and utter them out of a wholly other truth—and in order to ground that truth—without falling victim to the anthropological misinterpretation and the facile rejoinder that indeed everything is "anthropological." The cheapness of this objection is so boundless that it must be suspected. What lies behind it is the fact that one never *wants* to place the human being—i.e., oneself—into question, perhaps because one is secretly not so very sure of the anthropological splendor of mankind.

## *44. "Decisions"*

whether the human being wishes to remain the "subject," *or* whether the human being grounds Da-sein;

whether, along with "subject," *"animal"* is to remain enduringly as "substance" and *"rationale"* is to remain as "culture," *or* whether the truth of beyng (see below) will find in Da-sein a future abode;

whether beings take being as their "most general" feature and thereby deliver being up to "ontology" and thus bury it, *or* whether beyng in its uniqueness will come to words and will pervasively attune beings in their non-repeatability;

whether truth as correctness deteriorates into the certainty of representation and the security of calculation and lived experience, *or* whether the initially ungrounded essence of ἀλήθεια comes to be grounded as the clearing of the self-concealing;

whether beings, as the most self-evident, rigidify everything moderate, small, and average into the rational, *or* whether what is most question-worthy constitutes the genuineness of beyng;

whether art is an arrangement of lived experience *or* the setting-into-work of truth;

whether history is degraded into an armory of confirmations and precursors *or* arises as a chain of strange and unscalable mountains;

whether nature is debased into an exploitable domain of calculation and organization and into an occasion for "lived experience," *or* whether, as the self-secluding earth, it bears the open realm of the pictureless world;

whether the absence of the divine from beings celebrates its triumphs in the Christianization of culture, *or* whether the plight of the undecidability regarding the nearness and remoteness of the gods prepares a space of decision;

whether humans venture beyng and thereby venture going under, *or* whether they content themselves with beings;

whether humans still venture a decision at all, *or* whether they give themselves over to the decisionlessness which our era proposes as the state of "highest" "activity."

All these decisions, apparently many and varied, converge on the one and only decision: whether beyng conclusively withdraws itself, *or* whether this withdrawal, as refusal, becomes the first truth and the other beginning of history.

What is most difficult and most splendid in the decision *in favor of* beyng secludes itself through its invisibility. If it ever manifested itself, it would doubtlessly be misinterpreted and thereby remain well guarded from every vulgar touch.

Why must decisions arise at all? If they must, then they are necessities of our era, not only as these determinate decisions but also in general as decisions.

What is decision here? It determines its own essence out of the essence of the transition from the modern era into its other. Does decision thereby actually *determine* its essence, or is the transition merely an intimation of that essence? Do "decisions" arise because there must be another beginning? And must *this latter* be because the essence of beyng is itself de-cision and in this unfolding of the essence bestows its truth for the first time in the history of mankind?

It is incumbent on us to say here, perhaps even at length, what the words "truth of beyng" do *not* mean.

The expression does not mean the "truth" "about" beyng and certainly does not refer to a series of correct propositions about the concept of beyng or to an irrefutable "doctrine" of beyng. If something like that could ever be appropriate to beyng (which is impossible), it would have to presuppose not only *that* there is a "truth" about beyng but also and above all the kind of essence pertaining to the truth in which beyng comes to stand. Yet from where is the essence of *this* truth and thereby the essence of truth as such supposed to be determined, if not from beyng itself? And from it not simply in the sense of a "derivation" but rather in the sense of a bringing about of this essence by beyng. That is not something we could have at our disposal through "correct" opinions about beyng, for it pertains exclusively to the concealed moments of the history of being.

The expression also does not mean "true" beyng, for instance in the unclear sense in which we speak of "true," veritable, actual beings. For here again a concept of "actuality" is presupposed and is the measure to which beyng is subjected, whereas in fact beyng not only lends to beings that which they are but also and above all unfolds out of itself, out of its essence, its own proper truth.

This truth of beyng is indeed nothing distinct from beyng but rather is the most proper essence of beyng. Therefore it depends on the history of beyng as to whether beyng bestows or refuses this truth and itself and thus genuinely brings into its history for the first time the abyssal. The reference to the fact that the usual concepts of "truth" and the usual non-differentiation of "being" from "beings" lead to a misinterpretation of the truth of beyng and, above all, *already always presuppose* this truth—that reference itself could deteriorate into something misleading if it permitted this conclusion: what matters here is only to express the tacit "presuppositions." As if *pre*-suppositions were graspable without a previous grasp of the suppositions *as* such. The recourse to "presuppositions" and "conditions" is meaningful and justified within beings and within the interpretation of beings in terms of beingness in the sense of representedness (and already in the sense of ἰδέα). That is why this recourse, in many variations, has become the basic form of "metaphysical" thinking, so much so that even the overcoming of "metaphysics" for the sake of a first understanding cannot dispense with this mode of thought (cf. *Being and Time* and "On the Essence of Ground" ["Vom Wesen des Grundes"]; *here* the leap into beyng is attempted).

As long as "beyng" is grasped as beingness, as in some way the "general," and thereby as a condition of beings which is in play behind them, i.e., as a condition of their representedness, or of their objectivity, or finally of their being "in-themselves," for so long is beyng itself degraded to the level of the truth of beings, the correctness of representation.

Because all this is carried out in the purest way in Kant, one *can* therefore attempt to make visible in his work something still more original and thus something not derived from his work, quite different from it. Yet such an attempt would face the danger of being read in a Kantian manner once again and misinterpreted as an arbitrary "Kantianism" and thereby rendered innocuous.

The Western history of Western metaphysics "proves" that the truth of beyng could not become a question and indicates the grounds of this impossibility. The crudest misunderstanding of the truth of beyng, however, would lie in a "logic" of philosophy. For that is the conscious or unconscious application of the "theory of knowledge" back onto itself. But the "theory of knowledge" is merely the form taken by the perplexity of modern metaphysics regarding itself. The confusion culminates in this "theory of knowledge" pretending to be even a "metaphysics of knowledge"; calculating on the slide-rule of "aporetics" and of "aporetic" discussions of "directions" and of "problem-fields" which are objectively present "in themselves" becomes, indeed with full justification, *the* method of the most modern philosophical erudition. These are

merely the last scions of the process by which philosophy incurs the loss of its essence and degenerates into the crudest ambiguity, because what philosophy seems to be *can no longer* unequivocally be such for the one who knows. Therefore all attempts to say what the truth of beyng is *not* must have become reconciled to the fact that they at most are supplying new nourishment to the ignorant obstinacy for further misinterpretation, in case such clarifications are of the belief that distorted philosophy could be transformed into philosophy by means of *instruction*. Nevertheless, meditation (as a *historical* meditation) on what the truth of beyng is *not* is indeed essential because it can help to make more transparent the basic movements in the basic metaphysical positions of Western thinking and make more striking the concealment of the history of being.

To be sure, all of this implies that every rejection of philosophical bustle possesses its necessity (in the genuine sense of the word) only if it has recognized that meditation on the truth of beyng contains a transformation from thinking to thoughtfulness, a transformation which obviously cannot be brought about by moral directives but, rather, must be *pre*-transformed and indeed in the public domain of what is invisible and makes no clamor.

Why is the *truth* of beyng not an addition to beyng or framework for it and also not its presupposition but, instead, the innermost essence of beyng itself?

The reason is that the essence of beyng essentially occurs in the appropriation of de-cision. But how do we know that? We do not know it, but we question into it and through such questioning open up the site of beyng, perhaps even a site demanded by beyng, in case the essence of beyng should be refusal, to which the all-too-insufficient questioning remains the only fitting nearness.

In this way then, for a long time to come all creating that grounds Da-sein (and *only* such creating, not the everyday, constant pursuit of organizing beings) must awaken the truth of beyng as question and plight, through the most decisive paths and in changing approaches which are apparently unknown to one another and unconnected. Such creating must make ready for the stillness of beyng but also must be decisively *against* every attempt (in the mere desire to turn back, even if to the "most valuable" traditions) to confuse and weaken the unrelenting urgency in the plight of meditation.

Knowledge of the constant mindfulness of what is rare belongs to the stewardship for beyng, and the essence of beyng shines forth as the truth itself in the obscurity of the very glowing of that truth.

*The truth of beyng is the beyng of truth*—said in this way, it sounds like an artificial and forced reversal and, at most, like a seduction to

a dialectical game. In fact, this reversal is merely a fleeting and external sign of the *turning* which essentially occurs in beyng itself and which casts light on what might be meant here by "decision."

### *45. The "decision"*

The decision which dawned, already long ago, in the concealed and dissimulated is the decision regarding history or loss of history. *History*: conceived as the playing out of the strife between earth and world, assumed and performed out of the belonging to the call of the event as the essential occurrence of the truth of beyng in the form of the last god.

The decision arises through an experience of the necessity of the most extreme *assignment* from the innermost plight of the abandonment by being and through the empowering of this necessity to constant power.

The *assignment* in the light and on the path of the decision is, however, the *sheltering of the truth of the event into the great stillness of beyng out of the restraint of Dasein.*

*How does the decision arise?* Through the *bestowal* or *withholding* of those eminent and distinctive ones whom we call "the future ones" in contrast to the multifarious, fortuitous, and countless "later ones" who have nothing more in front of themselves and nothing more behind themselves.

Among these distinctive future ones are:

1. *Those few single ones* who, on the essential paths of grounding Da-sein (poetry—thinking—deed—sacrifice), ground in advance the sites and moments for the realms of beings. In this way they create the essentially occurring possibility for the various shelterings of truth in which Da-sein becomes historical.
2. *Those numerous affiliated ones* to whom it is given, in virtue of their understanding of the knowing will and of the groundings of the single ones, to surmise and to make visible, by carrying them out, the laws of the re-creation of beings as well as the laws of the preservation of the earth and of the projection of the world in the strife between earth and world.
3. *Those many who are referred to one another* according to their common historical (earthly-worldly) origin, through whom and for whom the re-creation of beings and thereby the grounding of the truth of the event acquire constancy.
4. The single ones, the few, and the many (not taken in terms of their numbers, but with respect to their distinctiveness) still partially

stand in the old, common, and planned orders, which are either only a shell-like safeguard of the precarious continuance of the single ones, the few, and the many or the guiding power of their will.

The *agreement* among these single, few, and many ones is hidden, is not fabricated, and grows suddenly and for itself.

This agreement is pervaded by the essential occurrence (different in each case) of the event, wherein an original gathering is prepared. In this gathering and as this gathering, that which may be called a *people* becomes historical.

5. In its origin and destiny this people is unique, in accord with the uniqueness of beyng itself, whose truth this people must ground once and for all in a unique site and a unique moment.

How can this decision be prepared? Do knowledge and will have a space at their disposal, or would that amount merely to a blind intrusion into hidden necessities?

Yet necessities shine forth only in a plight. The preparing of a preparedness for the decision certainly stands in the plight of merely hastening, in the end, the snowballing lack of history and of hardening its conditions, whereas this preparing indeed wants the opposite.

Whoever does not know about *this* plight cannot surmise a shadow of the impending decisions.

The decision takes place in stillness. In that way, however, the destruction of the possibility of decision results afortiori, through the impending inexorability of the uprooting.

The decision and its necessity and even its preparation remain all the more difficult to perceive, the more the incidents of "world-historical" revolutions require clamor and the more exclusively all hearing and listening respond only to the gigantic and loud and allow everything in the opposite condition, even the great stillness, to sink into nullity.

The "world-historical" incidents can assume proportions never yet seen, which at first indicates only the increase in the frenzy within the unrestrained realm of machinations and number. It never immediately indicates the rising up of the essential decisions. If, within these incidents and partially according to their style, a gathering to itself of the people or of its collectivity is nevertheless established, could not a way open up here into the nearness of the decision? Certainly, but at the same time amid the highest danger that the realm of decision might be completely overlooked.

The decision *must* create *that time-space*, the site for the essential moments, in which the highest seriousness of meditation, in unity with the

greatest joyfulness of bestowal, grows into a will to ground and build but from which also no confusion is far removed. Only Da-sein, never "doctrine," can bring about a radical change in beings. Such Da-sein, as ground of a people, requires the longest preparation out of inceptual *thinking;* but this latter remains in each case only *one* way of *recognizing* the plight, a recognition that arises simultaneously on many pathways.

Does the decision once again bring about the grounding of the site of the moment for the sake of the grounding of the truth of beyng, or does everything simply roll on as "battle" over the bare conditions of surviving and thriving in gigantic proportions, such that "worldview" and "culture" are also only supports and resources of this "battle"? What is prepared *then* is the *transition to the technologized animal,* the one that, through the gigantism of technology, is beginning to replace the instincts, which are already becoming weaker and coarser.

What characterizes this direction of decision is not the technologizing of "culture" and the imposition of a "worldview," but is the fact that "culture" and "worldview" become resources of a battlefield technology for the sake of a will that no longer wills any goal; for the preservation of the people is never a possible goal but is only a condition of the setting of a goal. If the condition turns into something unconditioned, however, then what comes to power is the not-willing of goals, the cutting off of all expansive meditation. What then disappears completely is the possibility of knowing that "culture" and "worldview" are already the scions of a world-order which presumably is to be overcome. "Culture" and "worldview" do not lose their character by being brought into political service, whether they are taken as values "in themselves" or as values "*for*" the people. In either case, meditation, if it is such at all, is entirely forced into the not-willing of original goals, i.e., a not-willing of the truth of beyng. Yet only in that truth is a decision reached about the possibility and necessity of "culture" and "worldview."

Only the most extreme decision out of and about the truth of beyng still produces a clarity; otherwise, what remains is the persistent twilight of restorations and of disguises, or even complete collapse.

All these possibilities still presumably possess their lengthy prehistory in which they still remain unrecognizable and liable to be misinterpreted.

Yet from where does the plight of future philosophy come? Must not philosophy itself—in the act of beginning—first awaken this plight? Such plight stands on this side of distress and worry, which always roam merely in some corner of established beings and of their "truth." On the other hand, this plight cannot be removed, or even denied, through the cheerfulness of presumed amusement over the "wonders" of "beings."

This plight, as the ground of the necessity of philosophy, is experienced through the shock in the jubilation of belonging to being, and that belonging, in its intimating, brings the abandonment by being into the open.

## *46. The decision*
(Preliminary concept)

*about what?* About history or loss of history, i.e., about belonging to beyng or abandonment in nonbeings.

Why decision; i.e., because of what? Can that be decided?

What is decision anyway? *Choice?* No; choosing always concerns only something pregiven, something that can be taken or rejected.

Here *de-cision* means grounding and creating, disposing in advance and beyond oneself, or else abandoning and losing.

Yet is that not here and everywhere both arrogant and impossible at the same time? Is it not in concealment that history comes and goes as it does? Yes and no.

The decision arises in the stillest stillness and has the longest history.

Who decides? Everyone, even by not deciding and by not wanting to know about it through an avoidance of the preparation.

What is to be decided? We ourselves? Who are we? In our belonging and non-belonging to being.

The decision is related to the truth of being, not only related to it but rather determined by it alone.

What is intended here is thus decision in a preeminent sense, and that is the reason for speaking about the most extreme decision which is at once the most intimate.

But this decision is because of what? Because *only out of the deepest* ground of beyng itself is there a *saving* of beings: saving as justifying preservation of the law and assignment of the West. *Must that be?* How does it happen that there is a saving only in this way? Because the danger has increased to the extreme on account of the uprooting taking place everywhere and also (which is even more portentous) because this uprooting is already in the act of hiding itself—in other words, because the onset of the lack of history is already here.

The decision arises in stillness, not as coming to a resolution but as the resoluteness that already grounds *truth*, i.e., re-creates beings and thus is a creative decision or else is stupor.

Yet why and how preparation of this decision?

The battle against destruction and uprooting is only the first step in the preparation, namely, the step into the nearness of the proper space of the decision.

### *47. The essence of the decision: being or nonbeing*[20]

can be determined only out of the essential occurrence of decision itself. Decision is decision between an either and an or. Thereby, however, what is proper to decision is indeed already forestalled. Whence the either–or? Whence the *only this* or only that? Whence the unavoidability of this way or else that way? Is there not still a third, *indifference*? Nevertheless, here at the extremity, that is not possible.

What is here the extreme: being or nonbeing, and specifically not the being of some beings or other, such as human beings, but the essential occurrence of being, or?

Why does it come to an either–or *here*?

Indifference would merely be the *being of nonbeings,* merely a *higher nothingness*.

For "being" does not here mean objective presence in itself, and nonbeing does not here mean complete disappearance. Instead, nonbeing as a mode of being: it is [*Seiend*] and yet is not. And likewise being: permeated with the "not" and yet it is [*Seiend*].

To take this back into the essential occurrence of being requires insight into the belonging of nothingness to *being,* and only in that way does the either–or receive its sharpness and its origin.

Since beyng is permeated with the "not," for the perseverance of its truth it needs the persistence of the *not* and thus also nonbeings, the *counterpart* of everything negative.

The essential negativity of being (turning) entails that being requires and needs that which shows itself in terms of Da-sein as an either–or, the one or the other, and only these.

The essential occurrence of the decision is the leap into the decision or else is *indifference;* thus not *withdrawal* and not *destruction*.

Indifference as non-deciding.

The decision is originally about whether there is decision or non-decision.

Yet decision is bringing oneself before the either–or and thereby is already *decidedness,* because here already there is belonging to the event.

The decision about decision (turning). Not reflexivity, but its opposite: decision about *the* decision, i.e., already knowing the event.

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20. Cf. The leap, 146. *Beyng and non-beyng.*

*Decision and question*; questioning as more originary: placing the essence of truth up for decision. But *truth* itself is already that which is *to be decided per se*.

### *48. In what sense the decision belongs to beyng itself*

The decision and the *plight* as the unrest of the thrownness [*Geworfenheit*] of the projector [*Werfer*].
The decision and the strife.
The decision and the turning.

*

It seems as if the decision regarding whether to be or not to be is always already decided in favor of the "to be," since "life" indeed means wanting to be. Thus nothing at all is up for decision here.

Yet what does "life" mean, and how extensively is "life" grasped here? As the *drive to self-preservation*.

Even the common and lowly, the massive and indolent, have a drive to preserve themselves, and that is precisely what they have. Consequently, the question of the decision cannot be posed in terms of such considerations.

### *49. Why must decisions take place?*

Why must *decisions* take place? What is this: *decision*? The necessary form in which *freedom* is carried out. To be sure; but we are thereby thinking "causally" and taking freedom as a *faculty*.

Is "decision" not also still a very refined form of calculation? Or, on account of this semblance, not only the extreme opposite but even the *incomparable*?

Decision, seen as a human activity, as a series of processes.

In *decision* is the necessary, that which "resides" *prior* to the "activity" and reaches beyond the activity.

The *temporal-spatial character* of decision as the erupting fissure of beyng itself: to be grasped in terms of the history of being, not *morally-anthropologically*. Preparatory clearing away, then precisely not a subsequent reflexivity, but the reverse.

In general: to rethink—in terms of the history of being (but not "ontologically")—the whole essence of the human being as soon as it is grounded in Da-sein.

# II. The Resonating[1]

1. Cf. lecture course, *Einführung in die Metaphysik,* summer semester 1935 (GA40); now [*jetzt*]: lecture course, *Grundfragen der Philosophie: Ausgewählte "Probleme" der "Logik,"* winter semester 1937–38 (GA45, p. 151ff.); cf. also "Die Begründung des neuzeitlichen Weltbildes durch die Metaphysik" (in *Holzwege* under the title "Die Zeit des Weltbildes"), (GA5).

of the essential occurrence of beyng
out of the abandonment by being
through the compelling plight
of the forgottenness of beyng.
To make appear by way of recollection the concealed power of this forgottenness *as* forgottenness and to bring forth therein the resonating of beyng. The *recognition* of the plight.

The *guiding disposition* of the resonating: shock and diffidence, but each arising out of the basic disposition of *restraint*.

The highest plight: *the plight of the lack of a sense of plight*. To let resonate first of all, whereby much will by necessity remain incomprehensible and closed to questioning, though indeed a first intimation will become possible.

What simple course of saying is to be chosen here and followed without any additional considerations in passing?

The resonating must encompass the entire fissure and, most of all, must be articulated as the counterplay to the interplay.

For whom is the resonating? And whither? The resonating of the essential occurrence of beyng in the abandonment by being.

How is this abandonment to be experienced? And what is it? Itself arisen from the distorted essence of beyng through machination. Whence this distorted essence? Hardly from the fact that beyng is permeated with negativity; on the contrary!

What is called machination? Machination and constant presence; ποίησις ["making"]—τέχνη ["know-how"]. Whither does machination lead? To *lived experience*. How does that happen? (*ens creatum*—modern nature and history—technology) Through the disenchantment of beings, which grants power to an enchantment that is carried out precisely by the disenchantment itself. Enchantment and lived experience.

The final entrenchment of the abandonment by being in the forgottenness of being.

The age of a complete absence of questioning and an unwillingness to establish any goals. Mediocrity as status symbol.

*The resonating of the refusal*—in what sort of sounding?

## *51. The resonating*[2]

The resonating of beyng as refusal in the abandonment of beings by being—this already indicates that the task here is not the description, explanation, or ordering of something objectively present. In the other beginning of philosophy, the burden of thinking is different: to think inventively that which eventuates as the event itself, to bring beyng into the truth of its essential occurrence. In the other beginning, however, beyng becomes event, and therefore the resonating of beyng must also be history, must undergo history in an essential upheaval, must be able to both know and say the moment of this history. (Knowledge is meant here not in the sense of the labeling and pigeonholing that would pertain to a philosophy of history but in the sense of a knowledge of history out of and as the moment of the first resonating of the truth of beyng itself.)

Yet this way of speaking makes it seem that what matters is only to designate the present. Let us speak of the *age of the complete absence of questioning,* an age whose temporal span stretches beneath time backward and forward far beyond what happens today. In this age, nothing essential—supposing this determination still makes sense—is any longer impossible or inaccessible. Everything "is made" and "can be made," if only the "will" to it is summoned up. Yet what is from the start unrecognized and not in the least questioned is that this "will" is precisely what has in advance already posited and reduced that which may be possible and especially that which may be necessary. For, this will which makes everything has in advance pledged itself to *machination,* i.e., to that interpretation of beings as representable and represented. Representable means, on the one hand, accessible in opinion and calculation and, on the other hand, providable in production and implementation. All this is thought on the grounds that beings as such are the represented, and only the represented is a being. What seems to oppose and limit machination is, for machination itself, merely material for further work, an impetus to progress, and an opportunity for expansion and augmentation. Within machination, there is nothing question-worthy, nothing that could be deemed worthy through questioning as such, alone deemed worthy and thereby illuminated and raised into truth.

2. Cf. The Resonating, 72. *Nihilism.*

As to "problems," on the other hand, these certainly exist within machination, indeed in great numbers; they are known as "difficulties" and are there only in order to be overcome. There are unclarities, matters not yet clarified, within the representing and pro-ductive way of explaining. The unclarities are tasks that have not yet been worked out. There is all this, however, only because machination determines the beingness of beings, not in the least because machination itself could be subject to a limit.

Since it is in this way that machination dispels and eradicates question-worthiness and brands it as downright deviltry, and since this destruction of question-worthiness, even in the age of the complete absence of questioning, is perhaps at bottom not fully possible, therefore this age is still in need of that which allows—in the manner proper to the age, i.e., machinationally—some validity to what is worthy of question and yet at the same time makes it innocuous. That is the accomplishment of *lived experience:* all this becomes a "lived experience," an ever greater, ever more unprecedented, and ever more loudly proclaimed "lived experience." "Lived experience," understood here as the basic form of representation belonging to the machinational and the basic from of abiding therein, is the publicness (accessibility to everyone) of the mysterious, i.e., the exciting, provocative, stunning, and enchanting—all of which are made necessary by what is machinational.

The age of the complete absence of questioning tolerates nothing questionable and destroys all solitude. Precisely in this age, therefore, talk must circulate that "creative" persons are "solitary"; accordingly, everyone is informed of the solitude of these loners and is opportunely instructed, in "picture and sound," of their doings. Here meditation touches on the uncanniness of this age and knows itself to be far from every sort of facile "critique of the times" and "psychology." For what matters is to know that here, in all barrenness and frightfulness, something of the essence of beyng is resonating and the abandonment of beings (as machination and lived experience) by beyng is dawning. This age of the complete absence of questioning can be overcome only by an *age of that simple solitude* in which a readiness for the truth of beyng itself is prepared.

### *52. The abandonment by being*

is strongest where it is most decisively hidden. And that is where beings have become—and must have become—the most ordinary and most usual. This happened for the first time in *Christianity* and its dogmatics,

according to which every being is *explained* in its origin as *ens creatum,* the creator is what is most certain, and beings are the effect of this cause which *is* most eminently. The cause–effect relation, however, is the most common, rudimentary, and nearest, which all human calculation and lostness in beings have recourse to in order to explain something, i.e., to place it into the clarity of the common and usual. Here, where beings must be the most usual, beyng is by necessity what is *afortiori* ordinary and indeed the most ordinary.

Yet now in truth beyng "is" the *least* ordinary, and thus beyng has here entirely withdrawn and has abandoned beings.

The abandonment of beings by being: the fact that beyng has withdrawn from beings, and beings have first of all (through Christianity) become mere things made by another being. The supreme being, as cause of all beings, took over the essence of beyng. These beings, formerly made by a creator God, then became the *dominion* of humanity, inasmuch as beings are now taken only in their objectivity and come under human domination. The beingness of beings thereby fades into a "logical form," into what is thinkable by a thinking which is itself ungrounded.

Humans are so dazzled by objectivity and machination that beings are already withdrawing from them; and withdrawing even more are beyng and its truth, wherein all beings must originally arise anew and appear strange, in order for creating to receive its great impetuses and to create.

Abandonment by being: the fact that beyng is abandoning beings, is leaving them to themselves, and thus is allowing them to become objects of machination. All this is not simply "decline," but is the first history of beyng itself, the history of the first beginning and of what stands in the lineage of that beginning, as well as the history of what is thereby necessarily left behind. Yet even this that is left behind is no mere "*negativum*"; rather, in ending, it makes appear for the first time the abandonment by being, assuming that the question of the truth of beyng is posed out of the other beginning and thus initiates the encounter with the first beginning.

Then it is clear: the abandonment of beings by being means that beyng *conceals itself* in the manifestness of beings. And beyng itself is essentially determined as this self-withdrawing concealment.

Beyng is already abandoning beings when ἀλήθεια becomes the withdrawing basic character of beings and thereby prepares the determination of beingness as ἰδέα. Beings then allow beingness to have validity only as something supplemental, which to be sure must become the πρότερον ["first"] and the apriori on the level of measuring up to beings as such.

The most trenchant proof for this concealed essence of beyng (for the self-concealing in the manifestness of beings) is not simply the degrading of beyng into the commonest and emptiest. The proof lies in the entire history of metaphysics, for which beingness must become precisely the most well known and must even become what is most certain in absolute knowledge, until finally, in Nietzsche, it is a necessary semblance.

Do we grasp this great lesson of the first beginning and of its history: the essence of beyng as *refusal* and, in the greatest manifestness of machinations and of "lived experience," as the most extreme refusal?

Do we future ones have an ear for the sound of the *resonating* which must be made to sound forth in the preparation of the other beginning?

The abandonment by being: it has to be experienced as the basic occurrence of our history and brought into the knowledge which configures and leads the way.

And that requires:

1. a remembrance of the abandonment by being in its long, hidden, self-hiding history. It is not enough to refer to the here and now;
2. an experience of the abandonment by being equally as the plight which *protrudes over into the transition* and makes it our access to what is coming. The *transition* as well must be experienced in its entire breadth and in its many rifts (on this, cf. *Überlegungen* IV, p. 96).

## *53. Plight*

Why does the word "plight" immediately make us think of "lack," "evil," something unfavorable? It is because we value freedom from plight as a "good," and indeed we are correct to do so when at issue are well-being and prosperity. For these depend entirely on an unbroken supply of useful and enjoyable things, things already objectively present, ones which can be increased through progress. Progress has no future, however, because it merely takes things that already are and expedites them "further" on their previous path.

When at issue is that to which we belong, that toward which we are hiddenly compelled, then what about "plight"? That which compels, and is retained without being grasped, essentially surpasses all "progress," for that which compels is itself what is genuinely to come and thus resides completely outside of the distinction between good and evil and withdraws itself from all calculation.

Can we (Who?) once again be accorded such a compulsion? Would it not have to aim at a complete transformation of the human being? Could it be something less than the inevitable in what is most alienating?

### *54. The abandonment by being*

includes the *forgottenness of being* and likewise the *breakdown of truth*.

Both of these are basically the same. Nevertheless, in order to make compelling the abandonment by being as a plight, each of them must separately be brought to meditation, so that the greatest plight, *the lack of a sense of plight in the midst of this plight*, might break through and might make resound for the first time the most remote nearness to the absconding of the gods.

Is there a stricter proof of the abandonment by being than the fact that the human masses, who revel in the gigantic and its contrivances, are not even deemed worthy of finding annihilation by the shortest route? Who surmises in such denial the resonating of a god?

What would happen if for once we wanted to be serious, withdrew from all fields of semblant "cultural activity," and admitted that *no* necessity reigns there any longer? Would not a plight then appear, come to power, and be compelling? Toward what and for what? That is difficult to say. Yet it would indeed be a plight and a ground of necessity. Why do we no longer possess the courage for this retreat? Why does it immediately strike us as something of no value? The reason is that for a long time we have been content to seem to pursue culture and are unwilling to renounce such semblance, because as soon as even that is taken away, not only would the necessity of action disappear but also action itself.

Yet whoever is now still a creator must have *already* carried out this retreat completely and encountered that plight in order to take up in the most intimate kind of experience the necessity of the *transition* (i.e., to be a transition and a sacrifice) and to know that this is precisely not renunciation and giving up for lost but, to the contrary, is the power of clear decidedness as the harbinger of the essential.

### *55. Resonating*

Out of the plight of the forgottenness of being: the *resonating* of the truth of beyng and of the essential occurrence itself of beyng. The inception of this plight from its depth as lack of a sense of plight. The *forgottenness*

*of being* does not know anything of itself; it supposes itself to be in touch with "beings," with the "actual," to be close to "life," and to be certain of "lived experience," since the forgottenness of being knows only beings. Yet in this way, in such presencing of beings, they are abandoned by being. The *abandonment by being* is the ground of the forgottenness of being. The abandonment of beings by being gives them the appearance that they themselves, without needing anything else, are now there to be grasped and used. But the abandonment by beyng excludes and precludes the event.

The resonating must sound out of this abandonment and must start with the unfolding of the forgottenness of beyng, in which the other beginning resounds and so does beyng.

*Abandonment by being*

What Nietzsche for the first time recognizes as nihilism, in fact in the guise of Platonism, is in truth, seen in terms of the basic question that remains foreign to him, merely the surface of the much deeper occurrence of the forgottenness of being. This forgottenness becomes more and more prominent precisely in the pursuit of an answer to the guiding question. Yet even the forgottenness of being (in each case according to how it is determined) is not the most original destiny of the first beginning; rather, that is the abandonment by being, which perhaps was most veiled and denied by Christianity and its secularized successors.

That beings can still appear as such, though the truth of beyng has abandoned them—cf. the *disempowerment* of φύσις and ὄν as ἰδέα.

To what extent are beings used up when, thus abandoned by being, they appear as objects and as the "in itself"? Note the obviousness, flattening, and downright unrecognizability of beyng in the prevalent understanding of being.

*Abandonment by being*

What is abandoned by what? Beings by the beyng which belongs to them and to them alone. Beings then appear *in that way*, namely as objects and as things objectively present, as if beyng were not occurring essentially. Beings are the nondescript and the striking at the same time, in the same undecidedness and arbitrariness.

The abandonment by beyng is basically an essential decay [*Verwesung*] of beyng. Its essence is distorted and only in that way does it bring itself into truth, namely, as the correctness of representation—νοεῖν ["thinking"]—διανοεῖν ["thinking through"]—ἰδέα. Beings remain what is present, and what most properly is is what is constantly

present and *thus* conditions everything; it is the un-conditioned, the ab-solute, the *ens entium*, *Deus*, etc.

What sort of happening, and of which history, is this *abandonment*? Is there a history of beyng? And how seldom and how little does this history come to light in a veiled way?

The abandonment by beyng happens to beings and indeed to beings as a whole and thereby also to that being which, as human, stands in the midst of beings and, in so doing, forgets their beyng.

Through a disclosure of the abandonment by being, the resonating of beyng seeks to bring back beyng in its *full essential occurrence* as event. That bringing back will happen only if, through the grounding of Da-sein, beings are placed back into beyng as opened up in the leap.

### *56. The continuance of the abandonment by being in the hidden mode of the forgottenness of being*

To this forgottenness of being, however, there corresponds the prevalent understanding of being; i.e., the former is as such first completed and hidden to itself through the latter. For this prevalent understanding, what is incontestably true about beyng is:

1. its *universality* (the "most general," cf. ἰδέα—κοινόν—γένη ["genera"]);
2. *its obviousness* (unproblematic, since the emptiest and containing nothing questionable).

Here, however, beyng is never experienced as such but is always grasped only in the horizon of the guiding question, i.e., in the horizon of beings: ὂν ᾗ ὄν and *thus* in a certain sense rightfully as what is *common* to all (namely, to beings as "actualities" and as things objectively present). The *mode* in which here, within the horizon of the guiding question, *beyng* must be encountered and taken up is at the same time attributed to beyng as its *essence*. Yet this is indeed only one mode of a very problematic grasp within a still more problematic con-cept [*Be-griff*].

The innermost ground of historical uprootedness is an essential ground, grounding in the essence of beyng: the fact that beyng is withdrawing from beings and yet lets them appear as what "is" and even as what "is more eminently."

Since this deterioration of the truth of beyng is carried out especially in the most graspable forms of the communication of truth, in apprehension and knowledge, therefore the converse holds: if the uprootedness is to be overcome through a new rootedness, genuine

knowledge and specifically knowledge of beyng itself must come to reign here. In that case, what is again first is to apprehend radically—which primarily means to question into—precisely that essence of beyng, namely, the abandonment by beyng.

*Wherein the abandonment by being announces itself:*

1. The *complete insensibility to the ambiguity* in that which is held to be essential; ambiguity as effecting an incapacity and unwillingness to carry through actual decisions. For example, everything that is meant by a *people:* the communal, the racial, the inferior and lower, the national, the permanent; or, for example, everything called *"godly."*
2. The disappearance of the knowledge of what is a condition, what is conditioned, and what is unconditional. *Idolizing,* raising to the level of the *unconditioned,* the *conditions* of historical beyng, for instance, of the ethnic with all its ambiguity.
3. The remaining caught up in the thinking and establishing of "values" and "ideas"; therein, without any serious questioning, *the structural form* of historical Dasein is seen as if it were in something unalterable; corresponding to all this is "worldview" thinking. (Cf. The interplay, 110. *The* ἰδέα, *Platonism, and idealism.*)
4. As a consequence, everything is incorporated into a concern with "culture," and the great decisions such as Christianity are not set forth radically but are avoided instead.
5. Art comes under the subjection of cultural utility, and its essence is mistaken; blindness to its essential core, to its way of grounding truth.
6. Altogether characteristic is the misestimation with respect to the unfavorable and the negative. These are simply thrust aside as "evil," misinterpreted, and thereby diminished; and in this way their danger is increased all the more.
7. Therein appears—quite distantly—ignorance regarding the belonging of the *not,* of the occurrence of negativity, to beyng itself; total unawareness of the finitude and uniqueness of beyng.
8. That is accompanied by ignorance of the essence of truth; unawareness that, prior to everything true, truth and its grounding must be decided; blind mania for "what is true" with a semblance of serious willing (cf. *Überlegungen* IV, p. 83).
9. Accordingly, the rejection of genuine knowledge and the dread of questioning; the avoidance of meditation; flight into incidents and machinations.
10. All stillness and restraint appear as inactivity, as leaving alone, and as renunciation but are in fact perhaps the most extensive overflow back into the letting be of being as event.

11. The self-certainty of no longer letting oneself be called; the obduracy against all intimations; the *inability to wait;* always only calculating.
12. All of these are merely emanations from an intricate and obdurate dissimulation of the essence of beyng, especially of its fissure: the fact that uniqueness, rarity, momentariness, contingency and befalling, restraint and freedom, preservation and necessity do pertain to beyng, which is not the emptiest and most common, but the richest and highest. Moreover, beyng essentially occurs only in the appropriating eventuation, in virtue of which Da-sein achieves a grounding of the truth of being in a sheltering through beings.
13. The particular clarification of the abandonment by being as the foundering of the West; the absconding of the gods; the death of the moral, Christian God; the reinterpretation of this God (cf. Nietzsche's comments). The veiling of this uprootedness by the groundless, though supposedly newly begun, self-discovery of mankind (modernity); this veiling glossed over and increased by progress: discoveries, inventions, industry, machines; at the same time: mass society, desolation, impoverishment, everything as detachment from the ground and from orders; uprootedness but at bottom a veiling of the plight, incapacity to meditate, impotence of truth; progression to nonbeings as ever greater abandonment by beyng.
14. The abandonment by being is the innermost ground of the plight of the lack of a sense of plight. How can this plight be made effective *as* a plight? Must one not allow the truth of beyng to shine forth—but to what end? Who of those needless ones is able to see? Is there ever a way out of such a plight which constantly denies itself as a plight? The will to get out is lacking. Can the *recollection* of past possibilities of Da-sein lead to meditation here? Or must something extraordinary, unimaginable, be thrust into this plight?
15. The abandonment by being, made closer to us through a meditation on the darkening of the world and on the destruction of the earth in the name of *speed, calculation,* and the *claim of the massive* (cf. The resonating, 57. *The history of beyng and the abandonment by being*).
16. The simultaneous "reign" of both the powerlessness of mere attitude and the brutality of institutions.

### *57. The history of beyng and the abandonment by being*

The abandonment by being is the ground and thereby at the same time the more original determination of the essence of that which Nietzsche was the first to recognize as nihilism. Yet how little did he and all his power succeed in compelling Western Dasein to meditate on nihilism! Accordingly, the hope is even less that our era might summon up the will to know the ground of nihilism. Or is this knowledge first supposed to clarify the "fact" of nihilism?

The abandonment by being determines a unique era in the history of the truth of beyng. It is the era of beyng of the long duration in which truth hesitates to put its essence into clarity. The time of the danger that every essential decision passes by, the time of the renunciation of the battle over measures.

Decisionlessness as the realm of the unboundedness of machinations, where size spreads to the monstrous proportions of the gigantic and the transparency of what is empty passes for clarity.

The long hesitation of truth and decisions is a withholding of the shortest path and of the greatest moments. In this era, "beings" (that which we call the "actual," "life," "values") are disappropriated of beyng.

The abandonment by being is cloaked in the increasing authority of *calculation, speed,* and the *claim of the massive.* The obstinately distorted essence of the abandonment by being is hidden away under this cloak, and it makes the abandonment unassailable.

### *58. The three ways the abandonment by being cloaks itself: What they are and how they appear*

1. *Calculation*—first placed in power through the machinations of technology, which are epistemologically grounded in mathematics; here unclear anticipation in rules and guiding principles, hence the certainty of governing and of planning, the *experiment;* without questioning, one makes it through some way or other; nothing impossible, one is certain of "beings"; the question of the essence of truth is no longer needed; everything has to conform to the current state of calculation; on that basis the priority of *organization,* renunciation of a freely developing change from the ground up; here the incalculable is merely that which has not yet been mastered in calculation but which in principle will also be incorporated some day; therefore in no way is anything *outside all calculation;* in

"sentimental" moments, which indeed are not seldom under the "domination" of calculation, there is concern over "destiny" and "providence" but never such that, from what is thus appealed to, a formative power could emerge and could manifest the mania for calculation in its proper limits.

Calculation is meant here as a *basic law of comportment,* not as the mere deliberation or even the cleverness of an individual act; these latter pertain to all human proceedings.

2. *Speed*—of every sort; the mechanical increase in technical "velocities," and such increase altogether only a consequence of this speed; the latter the inability to withstand in the stillness of concealed growth and of waiting; mania for the surprising, for what is again and again immediately and differently "striking" and enthralling; transience as the basic law of "constancy." Necessary: prompt forgetting and losing oneself in what comes next. On this basis, then, the erroneous representation of the high and the "highest" in the monstrous form of record-breaking performances; purely quantitative increase, blindness to the truly momentary, which is not the transient, but is what opens up eternity. With respect to speed, however, the eternal is the mere endurance of the same, the empty "and so on and on"; the genuine unrest of the battle remains concealed, and in its place has stepped the restlessness of constantly more ingenious activity, which is pushed forward by the dread of becoming bored with oneself.
3. *The burgeoning of the massive.* This expression does not simply allude to the "masses" of "society"; those masses have become prominent only because number already reigns, as does the calculable, i.e., what is accessible to everyone in the same way. What is common to the *many* and to *all* is what the "many" see as overarching; that accounts for the tendency to calculation and speed, just as, conversely, these in turn place the massive in its tracks and its framework. Here the most acute—because most inconspicuous—opposition to the rare and the unique (the essence of being). Everywhere in these ways of cloaking the abandonment by being, the distorted essence of beings, in the guise of nonbeings, becomes more and more diffuse and indeed in the semblance of a "great" occurrence.

   The diffusion of these ways in which the abandonment by being is cloaked and indeed the diffusion of this abandonment itself are the strongest—because at first quite unnoticeable—obstacle to the correct assessment and grounding of the basic disposition of restraint, in which the essence of truth first shines forth insofar as the displacement into Da-sein happens.

Yet those modes of sojourning amid beings, and the modes in which beings are "dominated," are so undermining because they do not allow themselves to be simply cleared away one day as apparently mere outer forms that enclose something inner. Those modes insert themselves in the place of the inner and ultimately deny the distinction between an inner and an outer, since they themselves claim to be the first and the only. To this corresponds the way knowledge is attained as well as the calculated, speedy, massive dissemination, to as many as possible in the shortest possible time, of bits of erudition that are not at all understood; "schooling" ["*Schulung*"]: a word which in its current meaning turns the essence of school and of σχολή ["leisure"] upside down. Yet this, too, is only a new sign of the *upheaval* which does not halt the increasing uprootedness, because this upheaval does not reach the roots of beings. Nor does it want to reach them, for it would have to encounter there its own groundlessness.

To calculation, speed, and the massive, there comes to be allied something further which is related to all three and takes over in an emphatic way the disguising and cloaking of the inner disintegration. This is:

4. *the denuding, the making public and common, of every disposition.* To the devastation this creates, there correspond both the greater lack of genuineness in every attitude and, as one with that, the debilitation of words. A word is then merely a sound and a noisy excitation, in which a "meaning" can no longer be intended, because every concentration of possible meditation has been taken away and meditation is altogether disdained as something strange and impotent.

   All this becomes so much more uncanny the less obtrusively it plays out and the more self-evidently it takes possession of the everyday and is, so to speak, covered over by new institutional forms.

   The consequences of the denuding of the dispositions, which is at the same time a cloaking of the expanding emptiness, appear ultimately and precisely in the incapacity to experience what is genuinely happening, the abandonment by being, as a disposing plight—presuming this abandonment could indeed, within certain limits, be shown.
5. All these signs of the abandonment by being point to the inception of the *era of the complete unquestionableness of all things and of all machinations.*

Not only is it denied in principle that anything could be concealed; more decisively, self-concealment as such is in no way admitted as a determining power.

In the era that is completely unquestioning, however, "problems" will indeed accumulate and will follow one upon the other. Those kinds of "questions" will accumulate which are not questions at all, since their answer can be nothing binding, inasmuch as the answer immediately becomes a new problem. Precisely this claims in advance: there is no problem that is not solvable, and the solution is merely a matter of number applied to time, space, and force.

6. Now, however, since beings have been abandoned by beyng, there arises an occasion for the most trite "sentimentality." Now for the first time everything is a matter of "lived experience," and all undertakings and affairs drip with "lived experiences." And this concern with "lived experience" proves that now even humans themselves, as *beings*, have incurred the loss of their beyng and have fallen prey to their hunt for lived experiences.

### *59. Bewitchery and the era of complete unquestionableness*

We are used to calling the era of "civilization" the one that has *dispelled* all bewitchery, and this dispelling seems more probably—indeed uniquely—connected to complete unquestionableness. Yet it is just the reverse. We merely need to know where the bewitchery comes from, namely, from the unbridled dominance of machination. When machination attains ultimate dominance, when it pervades everything, then there are no more circumstances whereby the bewitchery can be sensed explicitly and resisted. The hex cast by technology and by its constantly self-surpassing progress is only *one* sign of this bewitchery that directs everything toward calculation, utility, breeding, manageability, and regulation. Even "taste" now becomes subject to this regulating and is entirely a matter of being "high class." The average becomes better and better, and thanks to this betterment the average secures its dominance ever more irresistibly and unobtrusively.

It would of course be illusory to conclude that the higher the average, the more surpassing becomes the height of above-average accomplishments. Such a conclusion is itself a revealing sign of how calculation permeates this attitude. The question is whether any space at all is still needed for the above-average, or whether satisfaction with averageness does not become ever more reassuring and justified, even to the point of persuading itself that it has already accomplished—and

could immediately accomplish at will—what the *above*-average claims to offer.

The constant raising of the average level and the concurrent widening and wide application of this level, until it becomes the *platform* for all activity, constitute the most uncanny sign of the vanishing of the decisive places; it is a sign of the abandonment by being.

### *60. Whence the lack of a sense of plight as the greatest plight?*

The lack of a sense of plight is greatest where self-certainty has become unsurpassable, where everything is held to be calculable, and especially where it has been decided, with no previous questioning, who we are and what we are supposed to do. This is where the knowledge has been lost (and never was properly grounded) that genuine selfhood occurs in a grounding beyond oneself, which requires the grounding of a grounding space and of its time. And such grounding requires a knowledge of the essence of truth as that which must be known.

Where "truth" has long since ceased to be a question, however, and even the attempt at such a question is dismissed as a disturbance and as inconsequential musing, there the plight of the abandonment by being has no time-space at all.

Where the possession of what is true as what is correct is beyond question and directs all actions and omissions, what is the question of the essence of truth still supposed to accomplish?

And where this possession of what is true can even cite actual deeds, who would still want to stray into the uselessness of a questioning of an essence and be exposed to ridicule?

The lack of a sense of plight is due to this *obstructing* of the essence of truth as the ground of Da-*sein* and of the grounding of history.

### *61. Machination*[3]

ordinarily means a "bad" kind of human endeavor and the scheming that goes into it.

In the context of the question of being, it does not name a kind of human conduct but a mode of the essential occurrence of being. The pejorative connotation should also be avoided, even if machination does promote the distorted essence of being. Yet even this *distorted* essence itself, since it is essential to the essence, is never to be depreciated.

3. Cf. The resonating, 70 and 71. *The gigantic.*

Instead, the name machination [*Machenschaft*] should immediately refer to *making* [Machen] (ποίησις, τέχνη), which we assuredly know as a human activity. This latter, however, is itself possible precisely only on the grounds of an interpretation of beings in which their makeability comes to the fore, so much so that constancy and presence become the specific determinations of beingness. The fact that *something makes itself by itself* and consequently is makeable in a corresponding operation: the *making itself by itself* is the interpretation of φύσις carried out in terms of τέχνη and its outlook on things, in such a way that now already the emphasis falls on the makeable and the self-making (cf. the relation between ἰδέα and τέχνη), which is called, in brief, machination. Since φύσις is starting to lose its power at the time of the first beginning, *machination* does not yet step into the light of day in its full essence. It remains veiled in the concept of constant presence, which is determined as ἐντελέχεια ["consummation"] at the apex of primordial Greek thinking. The medieval concept of *actus* already covers over the primordial Greek essence of the interpretation of beingness. Connected to this is the fact that the machinational now thrusts itself forward more clearly and that, through the coming into play of both the Judeo-Christian thought of creation and the corresponding representation of God, *ens* becomes *ens creatum*. Even if a crude interpretation of the idea of creation is foregone, the fact that beings are caused remains essential. The cause–effect connection comes to dominate everything (God as *causa sui*). That is an essential deviation from φύσις and is at the same time the transition to the emergence of *machination* as the essence of beingness in modern thought. The mechanistic *and* the biologistic modes of thinking are always only consequences of the concealed machinational interpretation of beings.

Machination as the essential occurrence of beingness provides a first intimation of the truth of beyng itself. We know little enough of machination, despite its dominating the history of being in the previous Western philosophy, from Plato to Nietzsche.

It seems to be a law of machination (the ground of this law is still unfathomed) that the more prescriptively machination unfolds—thus in the medieval period and in the modern era—all the more obstinately and machinationally does it conceal itself *as such:* in the Middle Ages behind the *ordo* and the *analogia entis*, in modernity behind *objectivity* as the basic form of actuality and thus of beingness.

To this first law of machination, a second is joined: the more decisively machination conceals itself in this way, all the more does it press toward the predominance of that which seems completely opposed to its essence and yet is of its essence, i.e., toward *lived experience* (cf. everything on lived experience in "The resonating").

And so, a third law fits in: the more lived experience is unconditionally prescriptive for correctness and truth (and thereby for "actuality" and constancy), all the more hopeless does it become that from here a knowledge of machination as such could be acquired.

The more hopeless this unveiling, the more unquestioned are beings and the more decisive becomes the antipathy toward the questionworthiness of beyng.

Machination itself withdraws, and thus beyng itself withdraws, since machination is the essential occurrence of beyng.

Yet what if, out of all this (which is to every appearance merely adverse and deprivational), there arose a quite different insight into the essence of beyng and beyng itself unveiled itself as refusal or even brought itself to resonate?

If machination and lived experience are named together, that indicates an essential belonging of the two to each other but at the same moment conceals an equally essential *non-simultaneity* within the "time" of the history of beyng. Machination is the early—but, for a long while to come, still concealed—distorted essence of the beingness of beings. Yet even when machination takes definite forms, as in modernity, and shows itself in the popular interpretation of beings, it is not recognized as such and certainly is not grasped. On the contrary, the expansion and entrenchment of its distorted essence are carried out in such a way that machination explicitly draws back behind that which seems to be its extreme opposite and yet which completely and utterly remains under its domination. And that is lived experience.

The belonging of the two to each other can be grasped only through a return to their most disparate non-simultaneity and through a dispelling of the semblance of their extreme oppositionality. If thoughtful meditation (as questioning of the truth of beyng and only as this) achieves knowledge of such belonging, then at the same time the basic thrust of the history of the first beginning (the history of Western metaphysics) is already grasped out of a knowledge of the other beginning. Machination and lived experience constitute as a formula the more original version of the one expressing the guiding question of Western thought: beingness (being) and thinking (as representational grasping).

### *62. The disguising of the abandonment by being through machination and "lived experience," a disguising which belongs to that abandonment itself*

1. The belonging of machination and lived experience to each other.
2. Their common root.

3. To what extent they complete the disguising of the abandonment by being.
4. Why Nietzsche's recognition of *nihilism* could not be grasped.
5. Once the abandonment by being is recognized, what does it reveal about beyng itself? The origin of the abandonment by being.
6. Which paths are necessary in order to experience the abandonment by being as plight?
7. To what extent does that require the transition to the overcoming? (Da-sein)
8. Why, for this transition, does *Hölderlin's* poetry first become futural and thereby historical?

### *63. Lived experience*

To relate beings as the represented *to oneself* as the relational center and thus to incorporate them into "life."

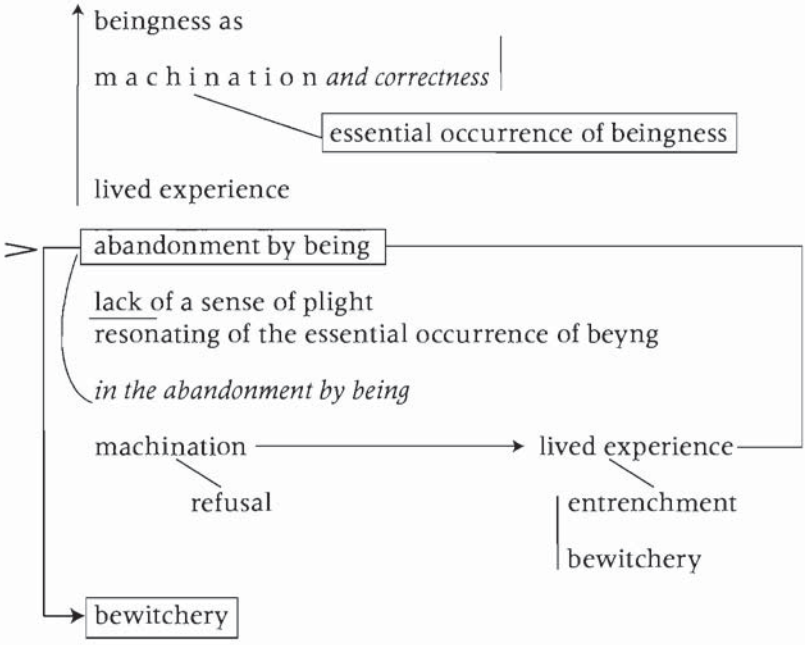
Why the human being as "life" (*animal rationale*) (*ratio*—representation!).

What can count as actually "being" is only what is or can be the object of a lived experience, what presses forth in the realm of lived experience, what humans can bring to themselves and before themselves.

### *64. Machination*

οὐσία (τέχνη—ποίησις—ἰδέα)
constant presence
*ens creatum*
nature
history
causality and objectivity
*representedness*
‖
lived experience

*65. The distorted essence of beyng*




*66. Machination and lived experience*

by essence know no limits and especially no impasses and utterly no shyness. Farthest from them is the power of preservation, whose place is taken by exaggeration, out-yelling, and mere blind screaming, in the wail of which one crows over oneself and deludes oneself in order to escape the hollowness of beings. To machination and lived experience, in accord with their lack of limits and impasses, everything is open and nothing impossible. They must see themselves everywhere and as the enduring, and thus nothing is so ordinary to them as the "eternal." Everything is "eternal." And is the eternal—this eternal—not also supposed to be the essential? Yet if it is such, what could still be named as opposed to it? Can the negativity of beings and the abandonment by being be preserved better and more surely in the mask of "true actuality" than through machination and lived experience?

*"Lived experience"*

What is lived experience?

To what extent in the certainty of the ego (predelineated in a specific interpretation of beingness and truth).

How the emergence of lived experience promotes and entrenches the anthropological way of thinking.

To what extent lived experience is an end (because it unconditionally confirms "machination").

### *67. Machination and lived experience*

Machination as the sovereignty of making and of the realm of what is made. Yet that is not to be thought of in the sense of human activity and busyness and their management; on the contrary, such activity, in its unconditionality and exclusivity, is possible only on the basis of machination. "Machination" is the name for a specific truth of beings (of the beingness of beings). We grasp this beingness first and foremost as objectivity (beings as objects of representation), but machination, since it is related to τέχνη, grasps this beingness more profoundly, more primordially. Machination includes at the same time the *Christian-biblical* interpretation of every being as an *ens creatum*, whether this is now taken in a religious or secular sense.

The emergence of the machinational essence of beings is historically very difficult to grasp, because that essence has been in effect basically since the first beginning of Western thought (more precisely, since the collapse of ἀλήθεια).

The step taken by Descartes is already a first consequence, the decisive one, the effective one, whereby machination comes into sovereignty as a transformed truth (correctness), i.e., as certainty.

The machinational essence in the form of *ens* as *ens certum* is to be shown first. In the course of the overcoming of metaphysics, the *certum* must be interpreted on the basis of the machinational and thereby the latter must be decisively determined.

Further consequences: the mathematical and the system and, in unity with them, "technology."

*"Lived experience"* stands in long withheld, and now finally emerging, correspondence to *machination* (ποίησις—τέχνη—κίνησις ["motion"] —νοῦς).

Both names designate the *history* of truth and of beingness as the history of the first beginning.

What does *machination* mean? That which is released to its own fettering. What are the fetters? The schema of thorough and calculable explainability, whereby everything draws equally close together to everything else and becomes completely foreign to itself,

indeed altogether other to itself and not just foreign. The relation of unrelatedness.

### *68. Machination and lived experience*

What, in its extreme oppositionality, is thereby recognized in its belonging, in a belonging that itself first indicates that which we still do *not* grasp because the *truth* of this true occurrence is as yet ungrounded?

Yet we can meditate on this that belongs and thereby remain ever further from every sort of self-gaping "situational" analysis.

How machination and lived experience (in a way which is as such hidden at first and for a long time, indeed still hidden up to this hour) reciprocally drive each other to the extreme and thereby extend the *deformations* of beingness, and of humans in their relation to beings as well as to themselves, into their most extreme abandonment; and how, in these deformations, they now mutually drive toward each other and create a unity which all the more conceals what is eventuating in it: the abandonment of beings by every truth of beyng and, in the end, even *by beyng* itself.

This event of the abandonment by being would be misinterpreted, however, if one were to see in it merely a process of decline instead of considering that it proceeds through its own unique modes of disclosing beings and disclosing their "pure" objectification in determinate, apparently backgroundless, and altogether groundless appearing. The emerging of the "natural," the appearing of the things themselves, to which certainly belongs that semblance of having no ground. This that is "natural" no longer possesses, of course, an immediate relation to φύσις; instead, it is utterly posited on the machinational. On the other hand, it is prepared by the erstwhile predominance of the supernatural. This discovery of the "natural" (ultimately, of what can be made and dominated and given in lived experience) must one day exhaust itself of its own riches and become entrenched in an ever bleaker mixture of previous possibilities, so much so that this attitude of merely continuing the same and of imitating knows itself, and can know itself, less and less for what it actually is. Therefore it believes itself to be all the more creative the more it pursues its ending.

The coming together of machination and lived experience contains a peculiar event within the hidden history of beyng. Yet there is no sign anywhere that the present era has the least knowledge of it. Or must it remain closed to this era and become the truth, the resonating of the truth of beyng, only to those who are already in the transition?

### *69. Lived experience and "anthropology"*[4]

The fact that "anthropology" is still today—or even again—made the center of worldview dogmatics shows, more convincingly than any historiological proof of lines of dependence, that mankind is once more endeavoring to place itself back completely on the Cartesian foundation. Whether anthropology is dressed in an enlightened/moral, psychological/natural-scientific, human-scientific/personalistic, Christian, or political/ethnic coiffure is a matter of utter indifference for the decisive question, i.e., for the question of whether the modern era is grasped as an end and another beginning is sought, or whether the decline that has been in effect since Plato is perpetuated and insisted on, which ultimately can still happen only through the conviction that one's lack of any presentiment is in fact an overcoming of the tradition.

It is thereby quite in order if the lack of a presentiment (not to say: lack of responsibility) extends so far that someone might put on airs claiming to have overcome the Cartesian philosophy, while at the same moment no contemporaries surmise anything of this play of the lack of presentiment. Just as at the time of neo-Kantianism, however, the current history of the age did not recognize the still quite considerable learning and careful work that was done, so today's age of "lived experience" will make even less of a fuss with respect to this boring and commonplace mock-up of its own superficiality.

### *70. The gigantic*[5]

At first we must take our bearings from what is closest and characterize the gigantic, too, as something objectively present at hand, in order to let resound at all the abandonment by being and thus the predominance of the distortion (as machination) of φύσις. As soon as machination for its part is grasped in terms of the historicality of being, however, the gigantic reveals itself as "something" else. It is no longer the representable object of something "quantitative" without limit; instead, it is quantity as quality. Quality is here meant as the basic character of the *quale*, of the "what," of the essence, of beyng itself.

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4. What is lived experience! How its reigning leads to the anthropological way of thinking! How lived experience is an end, because it unconditionally confirms machination.

5. Cf. machination.

We know quantity–quality, ποσόν–ποιόν, as "categories," i.e., in relation to "judgment."

Yet it is not a matter here of a changeover of one category into another, a "dialectical," intrinsically representational mediation of the forms of representation, but is instead a matter of a change in the history of being itself.

This latter "changeover" is prepared by the determination of beingness on the basis of τέχνη and ἰδέα. To represent and to bring before oneself involve the "how wide" and "how far," i.e., the characters of *distance* in relation to beings as ob-jects, even if no definite spatial things or relations are thought of.

Representation, as *systematic,* turns this di-stance [*Ab-stand*], as well as its overcoming and securing, into the basic law of the determination of objects. The project of representation, in the sense of an anticipating, planning, organizing *grasp* of everything, before everything is already grasped in particulars and individuals, this representation finds no limits in what is given and seeks to find none. Instead, the limitless is decisive, not as what flows by or is merely "more of the same" but as bound by no limit of the *given,* by *nothing* that is, or could be, given *as a limit.* In principle, nothing is "im-possible"; indeed, that term is "hated." That is to say, everything is humanly possible, as long as everything is calculated in every respect and in advance and the conditions are provided.

Thus we can already see that it is not a matter of a changeover of the "quantitative" into the qualitative but is a matter of recognizing the original essence of the quantitative and of the possibility of its representation (calculability) in the essence of the reigning of both *representation as such* and the *objectifying* of beings.

We can thereby see again that, on account of *their* "self-consciousness," those who carry out the unfolding of representation (of the world as picture) know nothing of this essence of the quantitative and thus also nothing of the history which prepares and completes the reigning of the quantitative.

And, furthermore, nothing at all of the fact that the *abandonment* of beings by being is completed in the gigantic as such, i.e., in the appearance of that which lets all beings be most eminently.

The "quantitative" is treated quantitatively, i.e., calculated, but at the same time the claim is made that through determinate principles it is placed in its limits and subjugated.

That is why still today, and indeed today more than ever before, space and time cannot be conceived otherwise than as quantitative, at most as *forms* of these quantities. And to think even of time-space as something completely non-quantitative strikes us as a strange and

unreasonable demand. One extricates oneself by indicating that here the word "time," e.g., is carried over to something else.

The quantitative (*quantitas*) *can* appear as a category because it is basically the essence (distorted essence) of beyng itself, but this latter is at first sought only in the beingness of beings, with beings understood as the present and constant.

That the quantitative becomes quality therefore means that although the distorted essence of beyng is not recognized in its essential belonging to the essence of beyng, yet such recognizability is indeed prepared through the knowledge, pertaining to the historicality of being, that the quantitative dominates all beings. The reason it does nevertheless not appear as beyng is that representation, in which the essence of the quantitative is grounded, as such adheres immediately and constantly to beings and sequesters itself against beyng or, which amounts to the same thing, at best allows beyng "validity" as the most general (of representation), the emptiest.

Grasped historically, the gigantic as such is primarily the incalculable. The latter, however, is the announcement (ungraspable from the overly close nearness) of beyng itself, but in the form of the plight of the lack of a sense of plight.

Why does the gigantic not know *overabundance*? It is because the gigantic arises out of the hiding of a lack and gives *this* hiding the semblance of an untrammeled publication of a possession. Since the gigantic never knows over-abundance (what is in-exhaustibly unexhausted), it must also be denied the simple. For essential simplicity arises out of fullness and its domination. The "simplicity" of the gigantic is mere semblance, which is supposed to hide the emptiness. Yet by instituting all these semblances, the gigantic is unique and is in accord with its own essence.

## *71. The gigantic*

According to the tradition (cf. Aristotle on ποσόν), the essence of the *quantum* lies in its divisibility into parts which remain the same as it in kind.

What then is *quantitas*? What is the quantitative? And in what sense is the gigantic the quantitative as something qualitative? Can that be grasped on the basis of the traditional determination of the *quantum*?

*"Parts of that same kind,"* and *"division"* [*Teilung*], division and *distribution* [*Ein-teilung*] (calculating—λόγος, distinguishing—gathering).

Distribution and *instituting* [*Ein-richtung*]?

Instituting and representation?

*Quantum* (according to Hegel, the sublated and now indifferent quality) includes alterability of the "what," without this "what" thereby becoming sublated.

Quantity and *quantum* (a *magnitude—something of such and such a size*).

↓

*Quantity—way of having size*, having great or little size.

## *72. Nihilism*

means, in Nietzsche's sense, that we lack all *goals*. Nietzsche is referring to the goals that increase in themselves and that change the human being (Whither?). Thinking in terms of "goals" (the long misunderstood τέλος ["end"] in the Greek sense) presupposes the ἰδέα and "idealism." Therefore, this "idealistic" and moral interpretation of nihilism remains provisional, despite its essentiality. In aiming at the other beginning, nihilism must be grasped more fundamentally as an essential consequence of the abandonment by being. Yet how can this abandonment come to be known and decided, if what Nietzsche already once experienced and thought through as nihilism has remained ungrasped to this day and, above all, has not compelled meditation? The very form in which Nietzsche expressed himself contributed to the fact that his "theory" of "nihilism" was taken to be an interesting cultural psychology. But the truth of his "theory" was already warded off with a sign of the cross, i.e., outspokenly or tacitly shunned as diabolical. For, so runs this self-evident consideration, where would it lead us if that were true or became true? And no one surmises that *precisely this consideration*—or, rather, its underlying attitude and comportment toward beings—is the genuine nihilism: the unwillingness to acknowledge the lack of goals. And so one suddenly "has goals" once again, even if merely what can possibly serve as a *means* for the erection and pursuit of goals is itself elevated into a goal: the *people*, for example. Therefore precisely where one believes one again has goals, where one is again "fortunate," where one proceeds to making equally available to all "people" the "cultural assets" (movies and trips to the beach) that were closed off to "most"—precisely here, in this noisy intoxication with "lived experience," resides the greatest nihilism, the deliberate turning of a blind eye to human goal-lessness, the "ready to wear" avoidance of any goal-setting decision, the dread of all decisive domains and of their opening. The dread of beyng was never as great as it is today. Proof: the gigantic arrangements aimed at out-screaming this

dread. The essential determinant as regards "nihilism" is not whether churches and monasteries are destroyed and people are murdered or whether this ceases and "Christianity" is allowed to go its way. Instead, what is determinant is whether one knows or even wants to know that precisely this tolerance shown to Christianity, and Christianity itself, as well as the loose talk of "providence" and the "Lord God," no matter how sincere the individuals may be who speak thus, are mere ways of escape and mere predicaments in *that* domain one does not wish to acknowledge or give validity to as *the* decisive domain regarding beyng or non-beyng. The most fateful nihilism consists in one's posing as a defender of Christianity and even claiming, on the basis of social accomplishments, to be the most Christian of Christians. The entire danger of this nihilism resides in the fact that it is utterly concealed to itself and is contrasted, sharply and justifiably, against what could be called crude nihilism (e.g., Bolshevism). Yet the essence of nihilism is indeed so abyssal (since nihilism reaches down into the truth of beyng and into the decision about this truth) that precisely these most oppositional forms can and must belong to it. Therefore it also seems that nihilism, calculated as a whole and in a fundamental way, cannot be overcome. If the two extreme oppositional forms of nihilism battle each other, and indeed necessarily in the most strident manner, then this battle will lead in one way or another to the *victory* of nihilism i.e., to its renewed entrenchment and presumably in such a form as to rule out the very notion that nihilism is still at work.

Beyng has so radically abandoned beings and left them to machination and "lived experience" that all "cultural politics" and those apparent attempts at saving Western culture must necessarily become the most insidious form of nihilism and thereby its highest form. This is not a process tied to individuals and to their actions and teachings; instead, it merely propels the inner essence of nihilism into the purest form assigned to it. To be sure, meditation on this already requires a standpoint from which *neither* is any illusion possible regarding the many "goods" achieved, the "progress," and the "gigantic" accomplishments, *nor* indeed can utter despair emerge, which only has not yet closed its eyes to the complete senselessness. This standpoint, which grounds space and time anew for itself, is Da-sein, on whose ground beyng itself first comes to be known as *refusal* and thus as appropriating event. The preparation for overcoming nihilism is paved by the basic experience that the human being, as the one who grounds Da-sein, is *needed* by the godhood of the other god. What is most inescapable and most difficult in this overcoming is the *knowledge* of nihilism.

This knowledge should not adhere either to Nietzsche's words or to his first clarification of what he meant; instead, it must recognize the abandonment by being as the essence.

### *73. "Science" and the abandonment by being*[6]

In truth, the modern science of today does not at all immediately touch the field of decision regarding the essence of beyng. Why then does reflection on "science" nevertheless belong to the preparation for the *resonating*?

The abandonment by being is the inceptually pre-formed consequence of the interpretation of the beingness of beings under the guideline of *thinking* and of the thereby conditioned early collapse of ἀλήθεια (which never was explicitly grounded).

Now, however, because in the modern era, and *as* the modern era, truth is fixed in the form of certainty and certainty is fixed in the form of an immediately self-conscious thinking of beings as represented objects, and because the establishment of these fixed forms constitutes the foundation of the modern era, and also because this certainty of thinking unfolds in the instituting and pursuit of modern "science," the abandonment by being (i.e., at the same time, the suppression of ἀλήθεια all the way to its smothering and forgotteness) is essentially codetermined by modern science, yet indeed *only inasmuch* as the latter claims to be a—or even *the*—normative knowledge. *That is why* a meditation on modern science and its machinationally rooted essence is unavoidable within an attempt at indicating the abandonment by being as the resonating of beyng.

This implies at the same time that such meditation on science is still, philosophically, the only possible one, assuming that philosophy is already moving in the transition to the Other beginning. Every kind of (transcendental) laying of foundations that stems from a theory of science has become as impossible as a "meaning-conferral" which assigns an ethnic-political or any other anthropological purpose to the objectively present (and, in its essential content, thereby unalterable) science and its pursuit. These "foundation-layings" have become impossible because they necessarily presuppose "science" and then merely provide it with a "foundation" (which is not really such) and a meaning (which has not been meditated on). Thereby, "science" and along with it the entrenchment (which science pursues) of the abandonment by being are now merely made ever more definitive, and all

6. Cf. The resonating, 76. *Propositions about "science."*

questioning of the truth of beyng (i.e., all philosophy) is excluded from the realm of action as having no necessity and no urgency. But precisely this holding back of the (inner) possibility of any meditative thinking, as thinking of beyng, is now compelled all the more—since it is ignorant of what it is doing—to mix up a concoction of "world-views" composed of indiscriminately adopted forms of thought, as well as means and areas of thought, from the previous metaphysics. It is then supposed to improve on past philosophy. And in all this, it is compelled to behave "subversively." But in this "subversion" (which comes down to a mere enshrinement of truisms), all that deserves to be called "revolutionary" is simply the unsurpassable disrespect shown to the great thinkers. To be sure, reverence for them is something other than mere praise and a recognition of their worth "for their own time," in case someone might cite such instances.

Meditations on "science" which are to be recorded in a series of directive propositions must for once release that name [*Wissenschaft*] from the historical indeterminacy of its arbitrary identification with ἐπιστήμη, *scientia*, science [in English in the text] and must instead determine it on the basis of the modern essence of science. At the same time, the degradation (which takes hold in science) of the appearance of knowledge (as preservation of the truth) must be made clear, and science must be followed up all the way to the apparatuses and institutions (today's "university") which necessarily belong to its machinational essence. In order to characterize the essence of this science, insofar as we focus on the relation to "beings," we can take direction from the now common distinction between historiological and experimental-exact sciences, although this distinction (as well as the one derived from it between "natural" and "human" sciences) is merely superficial and in reality is only a poor veiling of the unitary essence of these sciences which appear to be basically different. This meditation is not at all meant to be a description and clarification of these sciences; rather, it must aim at what they carry out and what is carried out in them, namely, the entrenchment of the abandonment by being or, in short, the absence of truth in all science.

## *74. "Total mobilization" as a consequence of the original abandonment by being*

The mere setting in motion and undermining of all previous contents of still-enduring formations.

The priority of *procedures* and *contrivances* in the totality of the rallying of all the masses and pressing them into service—toward what end?

What does this priority of mobilization signify? The necessary forcing into existence of a new type of human being is merely a *counter*-result of this occurrence, never its "goal."

But are there still "goals"? How does the positing of goals arise? Out of the beginning. And what is a beginning?

### *75. Concerning the meditation on science*

Today there are two, and only two, ways of meditating on "science."

The first does not grasp science as the current objectively present institution but, rather, as *one* determinate possibility of unfolding and constructing a knowledge whose essence is itself rooted in a more original exposition of the ground of the truth of beyng. This exposition of the ground is carried out as a first confrontation with the *beginning* of Western thought and becomes, at the same time, the other beginning of Western history. Such meditation on science proceeds *back* into something past just as decisively as, risking everything, it reaches out toward something to come. It in no way moves within a discussion of something present and of its immediate achievements. Calculated with respect to the present, this meditation on science gets lost in what is not actual, which at the same time also means, for all calculation, what is not possible (cf. "The self-assertion of the German university" [*Die Selbstbehauptung der deutschen Universität*][7]).

The other way, the one to be delineated in the following directive propositions, grasps science in its current actual constitution. This meditation attempts to grasp the modern essence of science according to the strivings which appertain to that essence. As meditation, however, it does not merely describe an objectively present state of affairs but rather exposes a procedure insofar as that procedure leads to a decision regarding the truth of science. This meditation is guided by the same standards as the first, and in relation to the first it is merely the other side of the coin.

### *76. Propositions about "science"*[8]

1. "Science" must always be understood in the modern sense. The medieval *doctrina* and the Greek ἐπιστήμη are radically different from it, even if, in a mediated and altered way, they co-determine

7. Rectoral address 1933 (GA16).

8. Cf. Modern science.

what we recognize as "science" today and also what we can alone pursue as "science" in conformity with our historical situation.

2. Accordingly, "science" itself is *not knowledge* (Proposition 23) in the sense of a grounding and preserving of an essential truth. Science is a derived *instituting* of knowledge, i.e., a machinational showcasing of a domain of correct findings within an otherwise concealed region of truth (about "nature," "history," "law," etc.), a region which for science is by no means worthy of question.
3. What is "scientifically" knowable is in every case *pre-given* "to science" in a "truth" about some known region of beings, a "truth" that can never be grasped by science itself. Beings, *as a region*, are something available for science; they are a *positum*, and every science (even mathematics) is in itself *"positive" science.*
4. Therefore "*the* science" does not exist ever or anywhere, versus, for example, "art" and "philosophy," which in each case are in themselves what they essentially and fully are when they *are* historical. "Science" is merely a formal title, and an essential understanding of that title requires us to keep in mind the scientifically characteristic, organizational compartmentalizing of science into *special*—i.e., separate—sciences. Thus, just as every science is "positive" science, it must also be a "special" science.
5. "Specialization" is not at all a sign of the deterioration and ruin of "the" science, nor even an unavoidable evil resulting from progress, from unsurveyable expansion, and from the division of labor. Instead, it is a *necessary*, intrinsic consequence of the character of the sciences as special sciences and is an inalienable condition for their continued existence, i.e., always, for their progress. Where lies the genuine reason of the compartmentalizing? In beingness as representedness.
6. Every science, even a "descriptive" one, is *explanatory:* what is unknown in the region is connected, by being led back in various modes and over various distances, to something known and already understood. The provision of the explanatory conditions constitutes the investigation.
7. According to the way this that is already understood and the claim to understandability determine in advance the region of the specific science, the nexus of *explanation* is formed and is delimited as sufficient for the respective case (e.g., the explanation of a painting from a physical-chemical viewpoint, the explanation of the objectivity of the painting from a physiological-psychological viewpoint, the explanation of it as a "work" from a "historiological" or "artistic" viewpoint).

8. The organizing of knowledge (knowledge of an essential truth experienced in advance) (cf. Proposition 2) is carried out as the building up and building out of an explanatory nexus whose possibility requires the *thorough binding* of the investigation to the respective subject area and indeed from the viewpoint into which the latter is shifted. *This* binding of the sciences as institutings of nexuses of correct findings is what constitutes the *rigor* proper to them. Every science is in itself rigorous according to the way it must be "positive" and the way it must individuate itself through the respective viewpoint it adopts toward its respective area.
9. The development of the rigor of a science is carried out in the "method," i.e., in the way of approach (the adopting of a point of view on the subject area) and the way of proceeding (the execution of both the investigation and the presentation). The way of approach brings the domain of objects in each case into a determinate direction of explainability, one which as a matter of principle already assures the inevitability of a "result." (There is always some finding.)

   The basic procedure in all explanation is the pursuit and anticipatory establishment of individual series and chains of continuous cause-effect relations. The machinational essence of beings, although not recognized *as such*, does not merely justify but even requires in an increase without limit this thinking in "causalities" which is assured of results. These "causalities," strictly speaking, are merely "if–then" relations in the form of "when this–then that" (here also belongs the "statistics" of modern physics, which in no way overcomes "causality" but simply brings to light its machinational essence). The opinion that "living things" can more readily be grasped with this apparently "free" causality simply reveals the hidden basic conviction that even what is alive will one day be placed within the jurisdiction of explanation. This step lies all the closer in view of the fact that on the side of the region opposite to nature, i.e., in history, what predominates is the purely "historiological" or "pre-historiological" method which thinks entirely in terms of causality, makes "life" and any "lived experience" accessible to causal calculation, and therein alone sees the form of historical "knowledge." The admission that "accident" and "destiny" are co-determinative in history is all the stronger evidence of the exclusive dominance of causal thinking, inasmuch as "accident" and "destiny" do present cause–effect relations, ones which merely resist precise and univocal calculation. Historiology could

never recognize that historical beings might possess a completely different mode of being (one grounded on Da-sein), because historiology would then have to renounce itself (on the essence of history, cf. *Überlegungen* VI, pp. 33ff., 68f., 74f.). For, *as science,* historiology possesses for its pre-established operational domain that which is obvious, that which unconditionally conforms to an average intelligibility, and this intelligibility is demanded by the essence of science as the instituting of correct findings within the domination and regulation of all objects for the sake of their *usefulness and breeding.*

10. Insofar as the only task appropriate to "science" is the complete investigation of its subject area, science is intrinsically drawn to giving *ever-greater* precedence to the approach and the procedures versus the subject area itself. The decisive question for science as such is *not* the determination of the essential character of the beings themselves from which a subject area is derived; instead, the question is merely whether this or that procedure can lead to a "finding," i.e., to a *result* of the investigation. What is dominant is the focus on the provision and instituting of "results." The results—and of course their immediate appropriation into use—guarantee the correctness of the investigation, and this scientific correctness then counts as the truth of an act of knowledge. Science must seek confirmation of its own necessity precisely in its appeal to "results" and their usefulness. (*In essence,* it makes *no difference* whether "science" thereby justifies itself as a "cultural value," or as "service to the people," or as "politicized science," for which reason then all justifications and "meaning-conferrals" of this kind blend into one another and demonstrate more and more that they belong together despite the apparent antagonism.) Only a thoroughly modern (i.e., "liberal") science can be "people's science." Only modern science—on the basis of its giving precedence to procedures over the matter and to correctness of judgments over the truth of the beings—allows the needs of the moment to regulate its switching over to various goals (the effectuation of strict materialism and technicism in Bolshevism; the deployment in the four-year plan; the use of science for political education). "Science" is here in all respects *the same,* and precisely through the adoption of these various goals it becomes ever more uniform, i.e., "international."

Because "science" is not knowledge but, instead, the instituting of correct findings within a region of explanation, then from the adoption of new goals the "sciences" also necessarily undergo in each case new "stimulation," with the help of which they can at the same time talk themselves out of every possible threat

(viz., every essential one) and can pursue their research with ever more "reassurance." Thus it now needed only a few years until it became clear to "science" that its "liberal" character and its "ideal of objectivity" are not only perfectly compatible with a political-ethnic "alignment" but are actually indispensable to that. Therefore it must be admitted *unanimously,* on the part of "science" just as much as on the part of "worldview," that talk of a "crisis" of science was in fact mere babble. The "ethnic" as well as the "American" "organization" of science are both moving on the same path, and the question is simply on which side lie the greater means and powers for a speedier and complete disposability in order to drive the *unchanged,* and not self-alterable, essence of modern science to its extreme end-state. That "task" might still claim hundreds of years and will ever more definitively exclude any possibility of a "crisis" of science or, in other terms, any essential transformation of knowledge and truth.

11. Every science is rigorous, but not every science is *"exact science."* The concept of "exact" is ambiguous. In general, the word means: precise, meticulous, careful. In that sense, every science demands "exactness," i.e., carefulness in *applying* the method so as to adhere to the rigor intrinsic to the very essence of science. But if "exact" is taken in the sense of calculated, measured, and determined numerically, then exactness is a character of a *method itself* (indeed already a character of the proposal) and is not merely a way of applying a method.
12. If "exactness" signifies the measuring and calculating procedure itself, then the proposition holds: a science *can* be exact only because it must be rigorous.
13. But a science *must* be exact (in order to remain rigorous, i.e., to remain science) if its subject area is determined in advance as a domain (the modern concept of "nature") accessible solely to quantitative measurement and calculation and only thus guaranteeing results.
14. The "human sciences," on the other hand, must necessarily remain *inexact* in order to be *rigorous.* That is not a deficiency; it is their merit. The carrying out of the rigor of the human sciences is thereby always much more difficult than the carrying out of the exactness of the "exact" sciences.
15. Every science, as positive and individual science, relies for its rigor on cognizance of its subject area, on inquiry into that area, on ἐμπειρία ["experience"] and *experimentum* in the widest sense. Even mathematics requires *experientia,* the simple cognizance of its simplest objects and of their determinations in axioms.

16. Every science is an inquiry that investigates, but not every science can be "experimental" in the sense of the modern concept of experiment.
17. On the other hand, measuring (exact) science *must be experimental.* "Experimentation" is a necessary and essential *consequence* of exactness; in no way is it *because* a science experiments that it is exact (cf. The resonating, 77, regarding *experiri, experimentum,* and "experimentation" as a way of *arranging research* in the modern sense).
18. The modern counterpart to "experimental" science is "historiology," which draws from "sources," along with its derivative form of *"pre-historiology."* It is perhaps the latter which allows us the most penetrating insight into the essence of *all* historiology, namely, that it never reaches the level of *history.*

    All "historiology" is nourished by the act of comparison and serves to expand the possibilities of comparison. Although comparison seems to aim at differences, yet for historiology *differences* never become a decisive distinction, i.e., never become the uniqueness of the unrepeatable and the simple, in the face of which historiology (in case it could ever be brought face to face with this) would have to acknowledge itself insufficient. The unrecognized foreboding that its own essence is threatened with negation by history is the innermost reason that historiological comparison grasps differences for the sole purpose of placing them in a broader and more complex domain of comparability. Yet all comparing is essentially an equalizing, i.e, a relating back to something one and the same, and this something does not at all come to be known explicitly. Instead, it constitutes what is obvious, and from it all explaining and relating derive their clarity. The less that historiology encounters history itself and the more that it records, calculates, and presents mere actions, works, productions, and opinions as incidents in their succession and difference, the easier can historiology then satisfy its own rigor. The fact that it always moves within this domain is most clearly demonstrated by the way the historiological sciences "progress." This way consists in the respective—and in each case differently caused—exchanging of the viewpoints that guide the comparison. The discovery of so-called new "material" is always the consequence, not the motive, of the newly chosen viewpoint from which an explanation is carried out. Moreover, there can be times which seem to exclude all "interpretations" and "presentations" and to limit themselves purely to the securing of the "sources." These latter themselves are then designated as the

genuine "findings." Yet even this very securing of "findings" and of what can be found passes over immediately and necessarily into an *explanation* and thus involves the adoption of a guiding viewpoint. (The crudest process of assigning and incorporating of a finding into already acquired findings is an explanation.)

In the course of the development of historiology, the material does not merely expand and become more surveyable and also, on account of refinements in the way the material is organized, more readily and reliably accessible. Furthermore, and above all, the material in itself becomes more constant, i.e., it remains more constantly the same throughout changes in the viewpoints adopted toward it. Historiological work thereby becomes ever easier, since it can be carried out simply by applying a new interpretative viewpoint to already acquired material. Historiology itself, however, never introduces the interpretative viewpoint; instead, historiology always merely reflects the current history in which the historiologists stand but which *they themselves* precisely cannot know historically and in the end must simply once again explain historiologically. The exchanging of interpretative viewpoints then guarantees for a longer time an abundance of new discoveries, and this in turn confirms historiology itself in the self-certainty of its progress and entrenches it even more in its avoidance of history. But if some particular interpretative viewpoint is elevated into the only definitive one, then historiology finds in this clarity of the guiding viewpoint a further means to raise itself above the previous historiology with its changing viewpoints and to bring this constancy of its "research" into the long-desired correspondence with the "exact sciences" and thereby to become "science" in the genuine sense, which shows itself by historiology becoming business-like and "institutionalized" (perhaps in correspondence to the organizations of the Kaiser Wilhelm Society). This consummation of historiology into a secure "science" is by no means contradicted by the fact that its main accomplishment is carried out henceforth in the form of newspaper reports (news coverage) and that historiologists have become gluttons for such presentations of world history. Indeed, "newspaper science" is already, and not accidentally, coming into being. It is still seen as a deviation from historiology, if not actually a degeneration, but in truth it is merely the latest anticipation of the essence of historiology as a modern science. To be noted is the inevitable coupling of this "newspaper science," in the broad sense, with the publishing industry. Both, in their unity, stem from the essence of modern technology. (Therefore as soon as

"Humanities Departments" [*"Philosophische Fakultät"*] have once been decisively converted into that which they already are, then newspaper science and geography will become the basic sciences of those "departments," whose inner atrophy, which is clear everywhere, is merely a consequence of the waning courage to resolutely cast off this semblant philosophical character and to give the business-like character of the future "human sciences" full room to institute itself.)

Although, in relation to the "human sciences," theology is differently determined with respect to "worldview," yet purely with respect to its operation, which is in service to *its* determination *as a science*, it is much more advanced than they are. Consequently, it is quite in order if the department of theology is indeed placed after medicine and law but ahead of philosophy.

Historiology, always understood in its claim to possess the character of modern science, is a constant avoidance of history. Yet even in this avoidance, it still maintains a relation to history, and that makes historiology and the historiologist bivalent.

If history is not explained historiologically and calculated in terms of a particular image for the specific ends of supporting a position and imparting a conviction, if history is instead placed back into the uniqueness of its inexplicability, and if, through this inexplicability, all historiological bustle and all the opinions and beliefs that arise from it are placed into question and into decision with respect to themselves, then what is being carried out is what could be called historical thinking. The historical thinker is just as essentially different from the historiologist as from the philosopher, and least of all may the historical thinker be brought together with that pseudoformation we are used to calling "philosophy of history." Historical thinkers have the center of their meditation and presentation in each case in some specific domain (whether poetry, sculpture, or the founding and guiding of a state) of the creativity, decisions, and peaks and valleys within history. Insofar as the present era and the era to come unfold historically (though in very different ways: the present-modern era does so inasmuch as it historiologically thrusts history aside without being able to avoid it, whereas the era to come does so inasmuch as it must turn in the direction of the simplicity and acuity of historical being), the limits of the figures of the historiologist and the historical thinker—seen from an external perspective—are necessarily blurred today. This happens all the more because historiology—in correspondence with the increasing prominence of its character as newspaper science, a prominence

due to all its presentations taking the form of news coverage—spreads the insidious illusion that it is a super-scientific consideration of history, and thus it brings historical meditation completely into confusion. This confusion is increased once again by Christian historical apologetics, which has come into practice and into power since Augustine's *Civitas dei.* Standing in service to this apologetics today are already all non-Christians who are concerned completely and only with saving the heretofore, i.e., with hindering essential decisions.

Genuine historical thinking will therefore be recognizable only to a few, and of those few only the rare will save historical knowledge out of the general mishmash of historiological opinion and will turn that knowledge into the preparedness of a future generation for decisions.

Still further removed than history is nature, and the closure against the latter becomes all the more complete as the knowledge of nature develops into an "organic" consideration without realizing that the "organism" is merely the consummation of the "mechanical." Therefore it happens that an era of unbridled "technicism" can at the same time find its self-interpretation in an "organic worldview."

19. With the ever-firmer entrenchment of the machinational-technological essence of all the sciences, the differences between the natural and the human sciences as regards objects and procedures will subside more and more. The natural sciences will become components of machine technology and of business. The human sciences will expand into a comprehensive newspaper science whose scope will be gigantic and in which the current "lived experience" will always be interpreted historiologically and, as so interpreted, will be *published* as quickly as possible and in the form most easily comprehensible to everyone.
20. The "universities," as "sites of scientific research and teaching" (as such, they are formations of the nineteenth century), are becoming sheer business establishments. In these establishments, which are ever "closer to reality," nothing is decided. They will retain the last vestiges of a *cultural decoration* only as long as they must also and for a while still remain a means for "cultural-political" propaganda. Nothing resembling the essence of *"universitas"* will be able to unfold out of them any longer: on the one hand, because the commandeering of everything into political-ethnic service makes such an unfolding otiose, and also because science itself as a business can hold its course more securely and easily *without* what is "proper to a university," i.e., *without* the

will to meditation. Philosophy, understood here exclusively as thoughtful meditation on truth, i.e., on the question-worthiness of beyng, and not as historiological and "system"-building erudition, does not have a place in "universities" and certainly not in the business establishments they will become. For nowhere at all does philosophy "have" a place, unless it is the place it itself founds, to which indeed no path could lead immediately, starting from any established institution.

21. The foregoing characterization of "science" does not stem from antagonism toward it, because such an attitude is altogether impossible. "Science," with all its gigantic expansion today, its certainty of success, and its placidity, does not possess what is required to attain an *essential status*, on the basis of which it could come into genuine opposition to the knowledge that derives from thinking. Philosophy is neither for nor against science but instead leaves it to its own craving to find profit in securing ever more efficiently and quickly ever more useful results and thus in anchoring ever more firmly the dependence of needs and wants in the respective result and in its surpassing.
22. If it happens, as it must, that the pre-determined essence of modern science is recognized, and so is its pure and necessarily serviceable character as a business, along with the institutions this requires, then in the horizon of *that* recognition gigantic future advancements in the sciences are to be expected and indeed can even be calculated. These advancements will raise the utilization and exploitation of the earth, as well as the breeding and training of human beings, into currently unimaginable states whose coming cannot be prevented, or even delayed, by a romantic recollection of earlier and other states. But it will also be increasingly rare for these advancements to be taken as astonishing or remarkable or even as cultural accomplishments; they will occur instead in an unbroken series as, so to speak, trade secrets and will then be consumed, with their results deployed in practical applications. Only when the sciences have attained this business-like unremarkability in their development will they reach the place toward which they themselves are driving: they will then be concomitantly dissolved in the dissolution of all beings themselves. With respect to this end, which promises to be a very lasting final state, one that will always look like a beginning, science today is still in its most advantageous starting point. Only the blind and the foolish will say today that science is at its "end."
23. In this way, "science" pursues the securing of a state of knowledge entirely free of need, and it thereby also always remains, in the era

of a complete lack of questioning, what is "most modern." All purposes and gains are fixed, all means are at hand, all benefits can be consummated; the only task is to overcome differences in the degree of refinement and to procure for the results the greatest possible scope of their easiest utilization. The hidden goal, to which all this and other things are hastening without surmising—or being able to surmise—the smallest part of it, is the state of complete boredom (cf. lecture course, 1929–30[9]) in the domain of the most proper achievements. These themselves will eventually be unable to conceal the character of boredom any longer, in case there still remains at that time a vestige of cognitive power in order at least to be shocked by this state and to uncover it itself and that which is gaping open there, namely, the abandonment of beings by being.

24. Great *unsettlement,* however, comes only from essential *knowledge,* knowledge that already stands in the other *beginning,* never from powerlessness and sheer helplessness. But knowledge is steadfastness in the question-worthiness of beyng, and beyng maintains its unique dignity in such a way that it bestows itself seldom enough in refusal as the hidden event of the passing by of the decision regarding the advent or absconding of the gods in beings. Who is to come who will ground this moment of passage toward the beginning of another "era," i.e., toward the beginning of another history of beyng?

*The dissolution and joining together of the departments that uphold science*

The historiological human sciences are becoming *newspaper* science. The natural sciences are becoming *machine* science.

"Newspaper" and "machine" are meant here in the essential sense as the impelling modes of that final objectification which consummates the modern era and which sucks all the substantiveness out of beings, leaving them mere occasions for lived experience.

On account of this priority in the way of approach to organization and arrangement, both groups of sciences come into agreement with regard to the essential, i.e., with regard to their character as *business establishments.*

This "development" of modern science, its coming into its essence, is visible today only to a few and will be rejected by most as nonexistent. It cannot be proven by matters of fact; instead, it can be

9. *Die Grundbegriffe der Metaphysik: Welt-Endlichkeit-Einsamkeit,* winter semester, 1929–30 (GA29–30).

grasped only out of a knowledge of the history of being. Many "researchers" will still think of themselves as belonging to the reliable traditions of the nineteenth century. Just that many will still find in relation to their objects new and richer content as well as satisfaction and will perhaps incorporate this content into their overall theory. Yet none of this disproves *the* procedure in which the entire institution known as "science" is irrevocably caught up. Not only will science never be able to extricate itself from that procedure, but it will also, and above all, never want to do so. The more science progresses, the less will it be able to want to extricate itself.

This procedure, however, is emphatically not something that appears only in today's German university; rather, it touches everything that at any place or time in the future might still desire to speak as "science."

If thereby the previous, outgoing institutional forms still survive for a long while, then one day they will only all the more decisively make clear what has been occurring behind their seemingly protective shield.

### *77. Experiri—experientia—experimentum—"experimentation"—*ἐμπειρία*—experience—test*

In order to provide sufficient determinateness to the concept of scientific experimentation in the sense of the current, modern science, we need to survey the levels and modes of "experience," for "experimentation" belongs in that nexus. The long history of the word (and that also means of the matter itself) which resonates in the term "experimentation" must not mislead us into striving to find, in the place where *experimentum, experiri,* and *experientia* occur, knowledge also of today's "experimentation" or even of its immediately preceding stages. The clearer the differences emerge that are covered by the same word, the sharper will also be the grasp of the essence of modern "experimentation," or at least the viewpoints will be established from which alone that essence is visible. Instead of a historiological pursuit of the history of the word, let us here base ourselves on the matter itself and delineate a series of levels of "experience" and of the "empirical," as a preparation for circumscribing the essence of "experimentation."

1. "experiencing": striking up against something and indeed something that strikes us; having to take in something that comes upon us and does something to us, "affects" us, encounters us without our complicity.

2. experiencing as *approaching something,* something that does not immediately "concern" us in the sense of 1; looking around and looking over, exploring and specifically with the sole aim of discovering how something looks and whether it actually is present and can be found.
3. approaching something, as in 2, but in the mode of *testing* how it looks and exists if this or that is added to it or subtracted.

In 2 and 3, what is experienced is always already something *sought* in one way or another, and it is sought through the application of specific aids. The mere looking around and looking at become an observing, one that *pursues* what is encountered, and specifically under changing conditions of its being encountered and presenting itself.

Thereby the conditions and their changes can themselves be met with again and be awaited. Yet they can also undergo alteration in various ways through an *intervention.* In that case, we provide ourselves with specific experiences through specific interventions and through the introduction of specific conditions of more precise seeing and determining.

Jeweler's loupe, microscope: making vision more acute and altering the conditions of observability.

Thereby the instruments and tools are themselves manufactured material things and are often of essentially the same kind as what is to be observed.

One can speak here already of an *experimentum,* although no trace of an "experiment" or of its conditions is given.

This is all the more so when the observations are gathered together, whereby two cases are again possible: a haphazard piling up of observations simply on the basis of their being unforeseeably manifold and striking, and a gathering that aims at a certain order, where the "principle" of the gathering is not at all taken from the observed objects.

4. Experiencing, as an approaching that tests and observes, aims in advance at the exposition of a regularity. Essential here is the anticipatory grasp of what goes by rule, i.e., what constantly recurs when the conditions are the same.

### *78. Experiri* (ἐμπειρία)—*"experiencing"*

1. *striking up against something,* something that strikes us; something comes upon us, touches us, and we must take it in; something

befalls us. What strikes us, what concerns us; affection, sensation. Receptivity and sensibility and the sense organs.

2. *approaching* something, looking around, looking over, exploring, pacing off.
3. approaching as *testing*, asking one's own questions, whether when this—then that, if this—then that.

At levels 2 and 3, always already a *more or less determined something that is sought*. At 2, what strikes me, what I encounter without my complicity, is indeterminate. At 3, an *intervention* or some other sharpening of the approach: dissecting, magnifying with specific aids, instruments, tools, which are themselves material things. Loupe, microscope, making vision more acute; conditions of observability. Gathering all sorts of observations also about "regularities" in a quite *indeterminate* order; things that are especially striking.

4. the fact that the instrumentally-aided approaching and testing aim at the *exposition* of a rule. Anticipatory grasp of a *regularity*: e.g., when so much of this—then so much of that follows. The "when this–then that" as ever again something constant (ὄν). Testing, running a test; Aristotle, *Metaphysics* A 1: ἐμπειρία, ὑπόληψις ["deeming"], the "when this–then each time that." *Attempt*, not only "testing," but bringing the object "into temptation," setting a trap, making it that such and such is the case—that such and such is not the case!
5. The approaching and testing, the aiming at a rule, in such a way that altogether what is regular, and *only* this, determines in advance the *objective* in its own domain. The domain not graspable otherwise than through the exposition of *rules* (to test possibilities of regularity, to try out "nature" itself) and specifically such that the rule is one of *giving order to the measure* and of possible measurability (space, time). What is the fundamental significance of that for tools as material and natural things?

   Now for the first time the possibility, but also the *necessity*, of modern experimentation. Why necessary? The "exact" experiment (the one that measures); the inexact. Experimentation possible only where an anticipatory grasp of an essential domain of objects which is determined entirely by quantitative rules; and the anticipatory grasp is what determines the experiment in its essence.

*Experiri—experientia—intuitus (argumentum ex re)*

stands in *opposition* to ***componere scripta*** *de aliqua re*, i.e., the compiling of previous opinions and citing of authorities, and the mere logical discussion of these opinions in order to discover the most insightful opinion

and especially the one that agrees with religious doctrine or in any case does not contradict it (*argumentum ex verbo*). Cf. medieval natural science, where the entire aim is *essentia* as the real.

*Experiri*—thus altogether opposed to what is *authoritatively proclaimed* and to what in general cannot be shown and brought into the light and so is inaccessible to the *lumen naturale* (opposed to the *verbum divinum*, "revelation"). Cf. Descartes, *Regula* III.

This *experiri* already prior to the Middle Ages: ἐμπειρία, medical doctors—Aristotle! When this—then that! ἐμπειρία, τέχνη already a ὑπόληψις of the "when this–then that" (the rule). But now, through the opposition, an essential significance and especially if a transformation of the human being: certainty of salvation and self-certainty.

Yet this only the *general* presupposition for the possibility of "experiments," which are thus not given as constituting a *necessary* and prime *component* of knowledge. For that, a fundamentally new step is required.

The specific and unique presupposition for experimentation is, as remarkable as it may sound, that science become rational-mathematical, i.e., in the highest sense, *not* experimental. Initial positing of nature as such.

*Because* modern "science" (physics) is mathematical (not empirical), it is necessarily *experimental* in the sense of the *measuring experiment*.

*Sheer idiocy* to say that experimental research is Nordic-Germanic and that rational research, on the contrary, is of *foreign extraction*! We would then have to resolve to number Newton and Leibniz among the "Jews." It is precisely the projection of nature in the *mathematical sense* that constitutes the presupposition for the necessity and possibility of *"experimentation"* as measuring.

*Now* experimentation *not only opposed* to mere talk and dialectic (*sermones et scripta, argumentum ex verbo*), but also opposed to arbitrary, merely curiosity-motivated exploration of an *indeterminately represented domain* (*experiri*).

*Now* experimentation a *necessary* component of *exact* science, a science which is founded on the quantitative projection of nature and which elaborates this very projection.

*Now* experimentation no longer opposed only to *argumentum ex verbo* and "speculation," but also opposed to all mere *experiri*.

Therefore, a *fundamental error* and confusion of essential ideas to say (cf. Gerlach[10]) that because Roger Bacon, for example, discusses

10. E.g., Walter Gerlach, "Theorie und Experiment in der exakten Wissenschaft," in: M. Hartmann and W. Gerlach, *Naturwissenschaftliche Erkenntnis und ihre Methoden*, Berlin, 1937.—Ed.

*experiri* and *experimentum* and thereby also speaks of *quantities,* modern science begins already in the Middle Ages.

If take that tack, then back to the source of this medieval "modernity": Aristotle, ἐμπειρία.

*Now experimentation opposed to experiri.*

In the *postulation* of nature as a nexus of the "existence" of things according to laws, the notions of *harmonia mundi* and of *ordo,* κόσμος ["order, world"], play a co-determining role, though they become *ever more withdrawn.*

Basic conditions of the possibility of modern experimentation:

1. the mathematical projection of nature; objectification; representedness.
2. transformation of the essence of actuality from essentiality to individuality. Only under this presupposition can an *individual result* claim the power to establish something and to verify it.

### *79. Exact science and experimentation*

1. In what sense does exact science require experimentation?
2. Prior question: *what is an experiment?*
   *Experiri and experimentation*
3. Show how, *within natural science,* "experiments" are different in their *character* according to the respective objectivity and according to their mode of *interrogating.* The purely measuring experiment.
4. A "psychological" experiment.
5. A "biological" experiment.

### A *"psychological"* experiment

Discussed not in order to show what an experiment is (also this) but to show another direction and level of objectification.

*Now to look at what?* Facts
*Not at what?* and
*What distinction?* laws
For what and why this "experiment"?
In what nexus of questioning does it stand?

### *80. Experiri—experientia—experimentum—"experimentation"*

*Experiencing, striking up against something, something strikes me,* I have undergone experiences, *"bad"* ones.

In the Middle Ages, and even earlier, already differentiated with respect to λόγος: opposed to *sermo* (*componere scripta de aliqua re*), opposed to the merely said, the communicated but not actually shown, opposed to what is *authoritatively* proclaimed and as such is *not at all demonstrable. Instead,* the in-specting and approaching *toward* something so as to *figure it out.* Thereby always something *sought* and, according to *what* is sought, a *testing.*

*With the aid* of something *prepared,* a *device, instrumentum;* or without such an aid: e.g., *testing* whether the *water is warm or cold,* determining the direction of the wind.

A *proper procedure,* in order to bring *something* to givenness. The question, however, is "what" and "how": whether at issue is simply such and such a thing, a *quale,* or instead the *existence of a relation,* such as if–then, "cause-effect," the whence, the why. (*Use of the loupe, the microscope.*) And *again,* whether *this relation* can be determined quantitatively: if so much of this–then so much of that.

Anticipatory grasp of what is *sought,* i.e., of *the interrogated as such.* The *procedure* is *organized* and *set up* accordingly. But all this *experiri* is still not modern *"experimentation."*

What is decisive about modern "experimentation," testing as *attempting,* is not the "apparatus" as such but, instead, the way of posing questions, i.e., the *concept of nature.* "Experimentation" in the modern sense is *experientia* in the sense of *exact science. Because* exact, therefore *experimentation.*

Now it is *no longer an opposition to mere talk* and to the mere adducing of *opinions, "authorities," about some state of affairs;* instead, now what is opposed is the *simple description, appropriation, and establishing of what offers itself,* without a specific anticipatory grasp to guide the procedure.

Even a *description* is already an "interpretation," something *as* "color," *as* "sound," *as* "magnitude." But there are different sorts of interpretation. *Physicalistic interpretation*!

What is "more sure": the immediate, naive description or the exact experiment? The former, because there theory is presupposed "less"!

What does the demand for the *repeatability* of an experiment signify?

1. Constancy of circumstances and of instruments
2. Communication of the appertaining theory and mode of questioning
3. Universally valid demonstrability (universal validity and "objectivity"); representedness and correctness and truth—factuality.

# III. The Interplay[1]

1. Cf., in this regard, *Übungen*, summer semester 1937, *Nietzsches metaphysische Grundstellung: Sein und Schein*, and *Übungen*, winter semester 1937–38, *Die metaphysischen Grundstellungen des abendländischen Denkens (Metaphysik)*, as well as all the *historical* lecture courses.

## *81. Interplay*

The confrontation with the necessity of the *other* beginning, out of the originary posing of the first beginning.

The *guiding disposition:* pleasure in the interrogative and reciprocal surpassing of the beginnings.

In this regard, everything concerning the distinction between the guiding question and the basic question; answer to the guiding question and proper unfolding of that question; transition to the basic question (*Being and Time*).

All the lecture courses on the "history" of philosophy. The decision with regard to all "ontology."

## *82. Interplay*

is of a historical essence and builds the first bridge of the transition—a bridge which, however, thrusts out toward a shore that must first be decided.

Yet the interplay with the history of the thinking of the first beginning is not historiological, additional, or pregiven material for a "new" "system." Instead, it is itself the essential, transformative preparation of the other beginning. Therefore we must direct our historical meditation, perhaps still more inconspicuously and decisively, only to the thinkers belonging to the history of the first beginning so that through the interrogative dialogue with their way of questioning we might unexpectedly plant a questioning that will some day find itself explicitly rooted in another beginning. But this historical meditation, as the interplay of the beginnings which are grounded in themselves and which pertain—in each case differently—to the abyss, already arises in a transitional way out of the other beginning (to grasp this already requires the leap), and therefore such meditation is all too readily subject to the misinterpretation that finds there merely historiological considerations regarding works of thought chosen by arbitrary predilection. This is all the more so since the external form of these historical

meditations (lectures on the "historiology of philosophy") is in no way different from what subsequent scholarship would still present as a finished history of philosophy.

Historical meditations can be taken, even usefully, simply as historiological and rectifiable considerations and perhaps even as discoveries, without any intimation of history breaking through in them, i.e., of the history which is the one of beyng itself and which bears *the* decisions of all decisions.

It is on the ground of the *thinking* of beyng in its historicality that historical meditations can be carried out. But what if the essence of thinking has been lost to us and "logic" has been predestined to commandeer "thinking," even though "logic" itself is indeed merely a vestige of the *powerlessness* of thinking, i.e., of unsupported and unprotected questioning in the abyss of the truth of being? And what if "thinking" retains validity only as the faultless drawing of conclusions within the correct representation of objects, i.e., as the *avoidance* of that questioning?

### *83. Being, according to all metaphysics*

According to metaphysics, being can be found in beings, specifically in such a way that thinking goes beyond beings.

The more exclusively thinking turns toward beings and seeks for itself a foundation that *is* most eminently (cf. Descartes and the modern era), all the more decisively does philosophy withdraw from the truth of beyng.

Yet how could the metaphysical renouncement of beings be possible—or how would it be possible to renounce metaphysics—without falling prey to "nothingness"?

Da-sein is the grounding of the truth of beyng.

The less that humans are beings, the less that they adhere obstinately to the beings they find themselves to be, all the nearer do they come to being [*Sein*]. (Not a Buddhism! Just the opposite.)

### *84. Beings*

in their *emergence* to themselves (ancient Greece); *caused* by a highest instance of their essence (Middle Ages); things present at hand as *objects* (modern era).

The truth of beyng is veiled more and more, and increasingly remote is the possibility that this truth as such could become the grounding power or could even be known at all.

### *85. The originary appropriation of the first beginning means gaining a foothold in the other beginning*

The originary appropriation of the first beginning (i.e., the appropriation of its history) means gaining a foothold in the other beginning. This is carried out in the transition from the *guiding question* (What are beings?, the question of beingness, being) to the *basic question:* What is the truth of beyng? (Being and beyng: the same and yet fundamentally different.)

This transition, grasped historically, is the overcoming—and indeed the first and the only possible overcoming—of *all* "metaphysics." Only now can "metaphysics" be known in its essence, and in transitional thinking all talk of "metaphysics" becomes equivocal. *The question,* what is metaphysics?, situated in the domain of the transition to the other beginning (cf. the lecture connected to *Being and Time* and to "On the Essence of Ground"), inquires into the essence of "metaphysics" already in the direction of a first acquisition of a vanguard position toward the transition into the other beginning. In other words, it already inquires out of the other beginning. What it makes visible in its determination of "metaphysics" is already no longer metaphysics but, rather, is the overcoming of metaphysics. The aim of this question is not the clarification—which means the perpetuation—of the previous and, moreover, necessarily confused representation of "metaphysics" but is instead the impetus into the *transition* and thereby into the knowledge that *every sort* of metaphysics is at an end and must be so if philosophy is to attain its other beginning.

If "metaphysics" is made visible as an occurrence belonging to Da-sein as such, that does not amount to a quite facile "anthropological" anchoring of the discipline of metaphysics in the human being; rather, with Da-sein that ground is acquired in which the truth of beyng is grounded. As a result, beyng itself now originally gains its sovereignty, and the position of surpassing beings—i.e., proceeding from beings, specifically as things objectively present and as objects—becomes impossible. And so it is first shown what metaphysics was: precisely this surpassing of beings to beingness (Idea). Yet this determination of "metaphysics" remains inevitably equivocal, inasmuch as it *looks* like a mere updated version of the previous concept and seems to leave untouched the matter itself. It does leave it so, but since this grasp of the essence of "metaphysics" becomes primarily and entirely a grounding of *Da-sein,* it denies "metaphysics" every path to any further possibility. To grasp in transitional thinking

means to dislodge what is grasped into its impossibility. Is it still necessary to take this averting of "metaphysics" and guard it explicitly from mingling with the "anti-metaphysical" intentions of "positivism" (and its varieties)? Hardly, if we consider that "positivism" indeed represents the crudest of all "metaphysical" modes of thought, insofar as it on the one hand entails a very definite decision regarding the beingness of beings (sensibility) and on the other hand always *surpasses* precisely those beings through the fundamental application of a homogeneous "causality." For transitional thinking, however, what matters is not an "opposition" to "metaphysics," since that would simply bring metaphysics back into play; rather, the task is an overcoming of metaphysics out of its ground. Metaphysics is at an end, not because it asked about the beingness of beings too much, too uncritically, and too intensely but because, on account of the falling away from the first beginning, its mode of questioning could never interrogate that which was basically sought, viz., beyng, and so ultimately, in the predicament of this powerlessness, it reverted to a mere "renewal" of "ontology."

Metaphysics, as the knowledge of the "being" of beings, had to come to an end (cf. Nietzsche) because it never in the least ventured to ask about the truth of beyng itself and therefore, even in its own history, had to remain caught up in the confusion and uncertainty of its guideline (thought). Precisely therefore, however, transitional thinking must not succumb to the temptation to simply leave behind what it grasped as the end and at the end; instead, this thinking must *put* behind itself what it has grasped, i.e., now for the first time comprehend it in its essence and allow it to be integrated in altered form into the truth of beyng. Talk of the end of metaphysics must not mislead us into thinking that philosophy would be done with "metaphysics." Quite to the contrary, "metaphysics" in its essential impossibility must now for the first time play over to philosophy, and the latter itself in the same way must play over to its other beginning.

Thinking on *this task* of the other beginning (the question of the "meaning" of beyng, in the terminology of *Being and Time*) shows that all endeavors reacting *against* metaphysics (even as positivism, these endeavors are always idealistic) are precisely *re*-active and thereby fundamentally dependent on metaphysics. And so they themselves remain metaphysics. All biologisms and naturalisms (which proffer "nature" and the nonrational as the matrix from which everything arises, or as the universal life in which everything simmers, or as the dark versus the light, etc.) remain entirely rooted in the soil of metaphysics and need metaphysics, even if only to rub up against in order to produce a spark igniting the knowable, sayable, and—for these "thinkers"—writeable.

Many signs—e.g., the incipient predominance of the "metaphysics" of Richard Wagner and [Houston Stewart] Chamberlain—indicate that the end of Western metaphysics, an end already carried out creatively and uniquely by Nietzsche, is being covered over anew and that this "resurrection" of metaphysics is once again making use of the Christian churches for its own purposes.

### *86. What the history of metaphysics provides and thus passes on as still implicit and as unknown to this history*

1. beingness is *presence*
2. beyng is *self-concealment*
3. beings have the *priority*
4. beingness is *subsequent* and *for that very reason* is the "apriori."

What is contained in all this cannot be grasped as long as the truth of beyng has not become for us a matter of necessary questioning, i.e., as long as we have not grounded the temporal-spatial playing field in whose extensions it is first possible to fathom what has eventuated in the history of metaphysics: the prelude of the appropriating event itself as the prelude of the essential occurrence of beyng. Only if the outlining of those extensions (1–4) of the history of metaphysics succeeds will we grasp that history in its unraised ground. But as long as we take our perspectives from what could become, and had to become, the proper knowledge of metaphysics (theory of Ideas and its variants), we are impelled into the historiological, except if we already understand ἰδέα on the basis of articulations 1–4.

### *87. The history of the first beginning (the history of metaphysics)*

is the history of metaphysics. It is not the individual attempts at metaphysics, the individual theories, that still tell us something now at the end of all metaphysics; it is "only" the history of metaphysics that does so. But this "only" is not a restriction; rather, it is the demand for something more originary. (Still less may we misconstrue, with the aim of transcending them, the individual forms of "metaphysics" as mere games.) Instead, metaphysics must be taken now, at the end, in a serious way which essentially surpasses every acceptance and transmission of doctrinal fragments, every renewal of standpoints, and every blending and equalizing of many standpoints.

Metaphysics becomes visible in its history only if the questions presiding in metaphysics are grasped and the way those questions are treated in metaphysics is unfolded. To what extent does *history* teach? What is meant thereby?

The occurrence of the question of beings as such, the occurrence of the interrogation of beingness, is in itself a determinate opening up of beings as beings, in such a way that the human being thereby receives essential determination (*homo animal rationale*), a determination which arises out of this opening up. Yet what does this opening up of beings actually open with regard to beingness and thereby with regard to beyng? A history, i.e., a beginning along with its derivations and its advancements, is required to make possible (for those who are beginning to question) the realization that refusal pertains intrinsically to the essence of beyng. This knowledge, because it thinks nihilism still more originarily, all the way down to the abandonment by being, is the genuine overcoming of nihilism. The history of the first beginning is in this way completely delivered from the semblance of futility and sheer errancy; now for the first time a great illumination comes over all previous works of thought.

### *88. The "historical" lecture courses belong in the sphere of this task*

The "historical" lecture courses belong in the sphere of this task.

To make visible *Leibniz's* unfathomably multifarious way of questioning but to think Da-sein instead of the *monas*,
to follow *Kant* in carrying out his main steps but, through Da-sein, to overcome the "transcendental" approach,
to work out *Schelling's* question of freedom but to ground the question of "modalities" differently,
to bring *Hegel's* systematics within the predominant view but to think it quite oppositionally,
and to venture an encounter with *Nietzsche* as the closest one but to realize that he is the furthest one from the question of being.

These are a few ways, independent and yet interrelated, leading always and only to knowledge of *the one unique matter:* that the essential occurrence of beyng requires the grounding of the *truth* of beyng and that this grounding must be carried out as *Da-sein*. Thereby all idealisms, as well as the *previous* metaphysics and metaphysics in general, are overcome as a necessary development of the first beginning. The latter in this way falls again into darkness, to be grasped as such only out of the other beginning.

*89. The transition to the other beginning*

To grasp Nietzsche as the end of Western metaphysics is not a historiological finding that concerns what lies behind us; it is rather the *historical* inception of the future of Western thought. The question of beings must be brought to its proper ground, i.e., to the question of the truth of beyng. And thinking (representing), which previously constituted the guideline and the horizonal structure of every interpretation of beings, is to be taken back into the grounding of the truth of beyng, i.e., back into *Da-sein*. "Logic," as the theory of correct thinking, then becomes meditation on the essence of *language* as the naming that founds the truth of beyng. And as for beyng, hitherto understood in the form of beingness as the most general and most familiar, it now becomes as event the most unique and most alienating.

The *transition* to the other beginning carries out a *division*, one that does not in the least run between philosophical movements (idealism–realism, etc.) or even between the stances of different "worldviews." The transition divides the ascent of beyng and the grounding of the truth of beyng in Da-sein from all occurrences and apprehendings of beings.

What is divided is so decisively set apart that it is altogether impossible for there to exist any common sphere of division.

This decisiveness of the transition involves no compromise and no reconciliation but only long periods of solitude and the stillest raptures at the fireside of beyng, although beyng still remains completely thrust aside by the pale and artificial light of the "beings" (the "reality that is close to life") of machination and lived experience.

The transition to the other beginning is decided, and yet we do *not* know *whither* we are going, *when* the truth of beyng becomes true, and whence history as the history of beyng takes its steepest and shortest path.

As the transitional ones of this transition, we must pass through an essential meditation on *philosophy* itself so that philosophy might attain the beginning from which it can completely be itself again without needing any support (cf. Prospect, 15. *Philosophy as "philosophy of a people"*).

### *90. From the first to the other beginning. Negation*

How few understand "negation," and how seldom is it firmly grasped by those who do have some understanding of it! Negation is spontaneously taken to be sheer rejection, dismissal, disparagement, and even disintegration. Not only are these forms of negation the most frequent and widespread, they also accommodate most immediately the ordinary conception of the "no." Thus is excluded the thought of the possibility that negation could be of an even deeper essence than the "yes," especially since the yes is readily taken in the sense of any kind of consent, as superficially as the no.

But are consent and rejection in the domain of representation and representational "valuation" the only forms of the yes and the no? Is it at all the case that that domain is the uniquely essential one? Or does it not rather, like all correctness, descend from a more original truth? And, ultimately, do not the yes and the no—indeed the latter more originally than the former—constitute an essential possession of *being* itself?

How is that possible, however, unless the essential form of the "no" (and of the yes) resided in the Da-sein which is needed by beyng? The no is the great leap *away from,* in which the "there" [*Da-*] in Da-*sein* is leaped into. This leaping-away-from "affirms" that from which it leaps but also possesses nothing negative as a leap. Of itself, the leaping-away-from first takes on the leaping of the leap, and thus here the no surpasses the yes. Accordingly, however, this no as seen from the outside is the setting of the first beginning out in relief against the other one but is never "negation" in the usual sense of rejection and disparagement. Instead, this original negation is the same in kind as that refusal which deprives itself of any accompanying and does so out of a knowledge and recognition of the uniqueness of what, at its end, demands the other beginning.

To be sure, such negation is not satisfied with leaping-away-from in the sense of merely leaving behind. Rather, it develops by laying bare the first beginning and its inceptual history and by placing back into the possession of the beginning what has been laid bare, which, as deposited there, both now and in the future stands out above everything that ever arose in its wake and became an object of historiological reckoning. This erecting of what stands out in the first beginning is the meaning of the "destruction" occurring in the transition to the other beginning.

### *91. From the first to the other beginning*[2]

*The first beginning* experiences and posits the *truth of beings* without asking about truth as such, for the things unconcealed in the truth of beings—namely, beings as beings—necessarily overpower everything because they swallow up even nothingness, incorporating it as the "not" and the "over and against." Or else they utterly annihilate it.

*The other beginning* experiences the truth of beyng and asks about the beyng of *truth* in order first to ground the essential occurrence of beyng and to let beings arise as the true of that original truth.

In the primordiality of these beginnings, everything conventional is always impossible, indeed in very different ways, and the transitional is the genuine battle. Wherever the beginning gives rise to a starting point and to an advancing, there is always the danger that these will come to count as the measure by which the primordial is not only gauged but also interpreted.

Proceeding from the first beginning, thought starts to entrench itself in the form of the question, what are beings? (That is *the* guiding question which is the starting point of Western "metaphysics.") This question is posed at first tacitly and then explicitly. It would be mistaken, however, to suppose that the guiding question could be encountered in the first beginning and as the beginning. Only for the sake of a rough, first instruction can the "guiding question" help to characterize the first beginning in its way of thought.

On the other hand, as soon as the guiding question becomes the measure for thinking, the primordiality of the beginning gets lost as well: i.e., it draws back into what is ungrounded about the beginning.

If we actually seek the history of philosophy in the *occurrence* and first beginning of thinking, and if we hold open this thinking in its historicality by *developing* the guiding question, which has been undeveloped throughout this entire history up to Nietzsche, then the inner movement of this thinking can be seized, although only formally by means of single steps and stages:

The experience, apprehension, and gathering of beings in their truth are concretized in the question of the beingness of beings under the guideline and anticipatory grasp provided by "thinking" (apprehensional assertion).

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2. Cf. The leap, 130. *The "essence" of beyng* and 132. *Beyng and beings.*

*Beingness and thinking*

Though not further grounded, the priority and the anticipatory character of thinking (λόγος—*ratio*—*intellectus*) are nevertheless concretized in the view of the human being as *animal rationale*, a view that originates in the initial experience of beings as such. Predelineated thereby is the possibility that that character of thinking as guideline with respect to the interpretation of beings might all the more elevate itself into the unique place where beings are decided, especially if in advance and for a long time *ratio* and *intellectus* have been compelled into a position of service (Christian faith). From this indeed there arose no new interpretation of beings but only a strengthening of the importance of the human being as an individual (salvation of the soul). Thus came the possibility of a situation in which *ratio* had to judge as correct whatever was proper to faith, inasmuch as everything revolved around faith, and faith exhausted all possibilities.

Why should not also *ratio*, at first in conjunction with *fides*, claim *the same* for itself, become certain of itself, and make this certitude the criterion for firmly establishing something and providing its "reasons" (*ratio* as a reason)? Now commences a transfer of the crux of thinking into the self-certitude of thinking (*veritas* becomes *certitudo*). Therefore thinking must first be placed into a formula, and what it claims to accomplish is now changed. Correspondingly, the determination of the beingness of beings changes into objectivity:

*Thinking (certainty) and objectivity (beingness)*

To be shown:

1. how on this basis modern thought, up to Kant, is determined;
2. how on this basis the originality of Kantian thought arises;
3. how, through a return to Christian tradition together with an abandonment of the Kantian position, the absolute thinking of German Idealism emerges;
4. how the *in*capacity for metaphysical thought, in unity with the operative forces of the nineteenth century (liberalism—industrialization—technology), calls up positivism;
5. how, nevertheless, at the same time the tradition of Kant and of German Idealism is preserved and a reappropriation of Platonic thought is attempted (Lotze and his value-metaphysics);
6. how, going beyond all this and yet borne by it and tethered to it, Nietzsche confronts the most problematic formation devised (out of 3, 4, and 5) by Schopenhauer and recognizes his own task to be the overcoming of Platonism, even though he does not penetrate into *that* domain of questioning and *that* basic position out of which

alone a liberation from what was hitherto could have been secured for such a task.

In this history, what becomes more and more self-evident and therefore remains unthought is the attitude of the guiding question, an attitude which possesses the sense of the formula: *thinking and objectivity.*

Even when Nietzsche brings forward becoming *in opposition* to "being" (beingness), he does so while presupposing that "logic" determines beingness. The flight into "becoming" ("life") is metaphysically a mere expedient, the *last* expedient at the end of metaphysics, an expedient that always bears signs of what Nietzsche himself recognized very early as his task: the inversion of Platonism.

Yet every inversion is afortiori a return to and entanglement in the opposite (sensible—supersensible), even though Nietzsche is very well aware that this opposite, too, must lose its meaning.

For Nietzsche, "beings" (the actual) constitute becoming, and "being" remains precisely the fixing and settling.

Nietzsche is caught up in *metaphysics:* from beings to being. He exhausts all the possibilities of this basic position, which in the meanwhile, as he himself saw for the first time and with great clarity, had become in all its possible forms the common possession and "intellectual chattel" of the worldviews of the masses.

The first step toward the creative overcoming of the end of metaphysics had to be carried out in such a way that in one respect the directionality of thinking is maintained, although in another respect it is thereby at the same time radically raised beyond itself.

To maintain that directionality means: to inquire into the *being of beings.* The overcoming means: to inquire first into the *truth* of beyng, into what *never* did become, or even could become, a question in metaphysics.

This double character of the transition—the attempt to grasp "metaphysics" more originally in order thereby to overcome it at the same time—is altogether distinctive of the "fundamental ontology" of *Being and Time.*

That title came from clear knowledge of the task: no longer beings and beingness, but being; no longer "thinking," but "time"; the priority no longer given to *thinking,* but to beyng. "Time" as a name for the "truth" of being; and all this as task, as *"still on the way,"* not as "doctrine" and dogma.

The basic position that presides over Western metaphysics (beingness and thinking, with "thinking"—*ratio*—reason as the guideline and anticipatory grasp for the interpretation of beingness) has now come into question, but by no means such that thinking would simply be replaced by "time," everything would merely be intended

in a "more temporal" and more existentiell [*existenzieller*] way, and otherwise would make no difference. Rather, precisely that which in the first beginning could not come into question has now done so: *truth* itself.

Now everything is different and is becoming different. Metaphysics has become impossible, for the truth of beyng, the essential occurrence of beyng, is first and is not merely the "whereto" a transcendence is supposed to attain.

In play here, however, is not only the inversion of the previous metaphysics; with the more original essential occurrence of the truth of beyng as event, the relation to beings also changes (no longer that of ὑπόθεσις ["what is laid down underneath"] and "condition of possibility"—i.e., κοινόν and ὑποκείμενον ["what lies underneath"]).

Beyng essentially occurs as the *event of the grounding of the "there"* and itself determines the truth of the essence out of the essential occurrence of truth.

The other beginning transforms *beyng* by leaping into its more original truth.

Western thought, in accord with its beginning, expresses in the guiding question a precedence of beings over being. The *"apriori"* is merely a veiling of the fact that beyng is taken as something subsequent, and this veiling must dominate, insofar as beyng is opened up within the immediately first accosting of beings by way of apprehending and gathering (cf. in The leap: being and the apriori).

Therefore it should not be surprising, but must be expressly grasped as a consequence, how beings themselves within a definite interpretation then become the paradigm for beingness. Despite, indeed even on the basis of, the precedence of φύσις and the φύσει ὄν ["natural beings"], it is precisely the θέσει ὄν ["posited beings"] and the ποιούμενον ["produced things"] that become what now supplies the apprehensional interpretation with something *understandable* and now determines (as ὕλη-μορφή ["matter-form"], cf. the Frankfurt lectures of 1936[3]) the understandability of beingness itself (cf. The interplay, 97. Φύσις (τέχνη)).

Therefore what stands in the background and immediately with Plato assumes special prominence is τέχνη as the basic character of knowledge, i.e., the basic character of the fundamental relation to beings as such.

Does not all this indicate that indeed even φύσις must be interpreted in correspondence with the ποιούμενον of ποίησις (cf. ultimately Aristotle) and that φύσις is not forceful enough to summon up

3. "Der Ursprung des Kunstwerkes." In *Holzwege* (GA5).

by itself its own truth, beyond παρουσία and ἀλήθεια, and to bear the development of this truth?

Yet that is what the other beginning seeks to accomplish and must accomplish: the leap into the truth of beyng in such a way that beyng itself grounds being human and indeed not directly and immediately but instead only as a consequence of the dependence on Da-sein and as this very dependence.

The first beginning is not mastered, the truth of beyng, despite its essential lighting up, is not explicitly grounded. That means: a *human anticipatory grasp* (of assertion, of τέχνη, of certainty) becomes the guideline for the interpretation of the beingness of beyng.

What is needed now is the *great inversion*, one beyond all "revaluation of values," an inversion in which beings are not grounded on the human being, but humanness on beyng. That, however, requires a higher power of creating and questioning and at the same time a deeper readiness for suffering and enduring in the entirety of a complete transformation of the relations to beings and to beyng.

The relation to beyng can now no longer remain within a corresponding repetition of the relation to beings (διανοεῖν—νοεῖν—κατηγορεῖν ["predicating"]).

Because that inceptual anticipatory grasp in the comportment of apprehending (νοῦς—*ratio*) takes the human being out into beings, so that on account of such anticipation a *highest* being is thought as ἀρχή ["origin"]—αἰτία ["cause"]—*causa*—the unconditioned, it then seems as if this were not a drawing down of being into the human. That anticipatory grasp provided by thought in the first beginning, as the guideline for the interpretation of beings, can indeed be understood from the other beginning as a kind of non-mastery of the still non-experienceable *Da-sein* (cf. The grounding, 212. *Truth as certainty*).

In the *first beginning*, truth (as unconcealedness) is a character of beings as such, and according to the transformation of truth into the correctness of assertion, "truth" comes to determine beings as transformed into objects. (Truth as correctness of judgment, "objectivity," *"actuality"*—the "being" of beings)

In the *other beginning*, truth is recognized and grounded precisely as the truth of beyng and beyng itself precisely as the beyng of truth, i.e., as the *intrinsically turning* event to which pertain the inner falling-apart of the fissure and thus the *abyss*.

The leap into the other beginning is the return to the first, and vice versa. Yet the return to the first beginning ("re-petition") is not a transposition into something past, as if this could be made "actual" again in the usual sense. The return to the first beginning is rather, and precisely, removal from it, the occupying of that remote position

which is necessary in order to experience what began in that beginning and as that beginning. For *without* this remote position—and only the position in the *other* beginning is a sufficient one—we would always remain too near the beginning and would do so in an insidious way, inasmuch as what followed the beginning is still roofing us in and restraining us, such that our gaze remains trammeled in the sphere of the traditional question, what are beings? In other words, it remains confined within metaphysics of one sort or another.

Only remoteness from the first beginning allows us to experience the fact that there the question of truth (ἀλήθεια) remained indeed necessarily unasked and that its nonoccurrence determined in advance that Western thought would be "metaphysics."

And this knowledge alone passes on to us the necessity of preparing the other beginning and of experiencing in the development of this preparedness the most proper plight in its full clarity, i.e., the abandonment by being, which is the deeply concealed counterpart to the nonoccurrence of the question of truth and therefore cannot at all be explained on the basis of current or past faults and omissions.

If this plight did not have the greatness of origination out of the first beginning, from where would it then take its power of compelling us to prepare for the other beginning? And that is why the question of truth is the first step toward such preparedness. This question of truth, only *one* essential form of the question of beyng, will in the future keep the latter question out of the realms of "metaphysics."

### *92. The confrontation between the first and the other beginning*

Not a *counter-movement;* for all counter-movements and counter-forces are essentially codetermined by that which they are counter *to,* although in the form of an inversion. Therefore a *counter*-movement never suffices for an *essential* transformation of history. Counter-movements are caught up in their own conquest, which means they are trammeled by what they conquer. They do not free up a creative ground; instead, they deny it as unnecessary.

Beyond counter-forces, counter-drives, and counter-arrangements, something utterly different must commence. With regard to the transforming and saving of the history determined by the West, that means: future decisions will not be made in previous domains ("culture"—"worldview"), ones still upheld by counter-movements. Instead, the place of decision must first be grounded, specifically through the opening up of the truth of beyng in the uniqueness of beyng, a uniqueness which lies anterior to all the opppositions in the previous "metaphysics."

The other beginning is not a counter-trend to the first; rather, as something *utterly different,* it stands outside of the "counter-" and outside of all immediate comparison.

Therefore this confrontation is also not an opposition, neither in the sense of crude rejection nor by way of a sublation of the first in the other. The other beginning, on the basis of a genuine originality, procures for the first beginning both the truth of its history and thereby its inalienable, most proper otherness, which becomes fruitful only in the historical dialogue of thinkers.

### *93. The great philosophies*

are towering mountains, unconquered and unconquerable. Yet they bestow on the land its highest, and they point into its rocky depths. As they stand they focus the gaze, and in each case they form a sphere of vision; they endure visibility and concealment. When are such mountains that which they are? Certainly not when we have supposedly conquered them by climbing their peaks, but only when they truly *stand* there for us and for the land. Yet how few of us are capable of letting the most alive heights rise up in the stillness of the mountain range and of standing in the sphere of this over-towering. The genuinely thoughtful confrontation must strive only for this accomplishment.

The differentiating confrontation [*Aus-einander-setzung*] with the great philosophies—as basic positions of metaphysics within the history of the guiding question—must be constructed in such a way that every philosophy, as something essential, comes to stand in the manner of a mountain among mountains and thereby gives standing to what in it is most essential.

To achieve that, the guiding question must in each case be newly developed (out of the reticent basic question) according to its full structure and in the direction of the respective impetus (cf. Prospect, Inceptual thinking).

### *94. The confrontation of the other beginning*

with the first beginning can never mean showing up the previous history of the guiding question—and thus "metaphysics"—as "erroneous." For then we would have misconceived the essence of truth just as much as the essential occurrence of beyng, both of which are inexhaustible because they are what is most unique for all knowledge.

What the confrontation does show, however, is that the previous interpretation of beings has lost all necessity and can no longer experience or compel a need for its "truth" or for the way it leaves unasked even the truth about itself. For, since Plato, the *truth* of the interpretation of "being" has never been questioned. Representational correctness and its validation in intuition were merely carried over from the representation of beings back to the representation of the "essence"; last of all in pre-hermeneutical "phenomenology."

## *95. The first beginning*

The concealment of the inceptual must be safeguarded above all. Every distortion of it through attempts at explanation must be avoided, since by necessity an explanation never attains the beginning but merely drags it down to the explanatory level.

In the first beginning: "time" as presencing and also as constancy (in a double, convoluted sense of "present") forms the open realm out of which beings as beings (being) possess truth. In correspondence with the greatness of the beginning, "time"—either as itself or as the truth of being—is never deemed a worthy object of questioning and experience. And just as little is it asked why time comes into play, for the truth of being, as the present and not also as the past and future. What thus remains unasked conceals itself as such and allows inceptual thinking to recognize only the uncanniness of emergence, the uncanniness of the constant presencing of beings in the open (ἀλήθεια), as that which constitutes essential occurrence. Essential occurrence [*Wesung*] is understood as presencing [*Anwesung*] though is not explicitly grasped as such.

That to *us*, out of the first beginning and in a retrieving meditation, time appears primarily as the truth of beyng does not mean that the original, full truth of beyng could be grounded only on time. Indeed at first there must on the whole be an attempt to think the essence of time so originarily (in the temporal "ecstases") that time becomes graspable as possible truth for beyng as such. Yet this thinking of time already brings it, through relatedness to the "there" of Da-sein, into essential relation with the spatiality of Da-sein and thereby with space (cf. The grounding). Compared to their usual representations, however, time and space are in this case more originary and are entirely time-space, which is not an interconnection but something more originary in the belonging together of time and space. This something points to the essence of truth as the clearing-concealing. The truth of beyng is nothing less than the *essence of truth*, grasped and grounded as

the clearing-concealing; it is the occurrence of Da-sein, the occurrence of the axis in the turning as self-opening center.

### *96. The inceptual interpretation of beings as* φύσις

The meagerness of our capacity for genuine thought is evident in the fact that we no longer appreciate the uniqueness of this projection of beings as φύσις. Instead, we pass it off as something most obvious, since what immediately confronts human thinking is of course "nature."

To say nothing of the fact that at issue here is not at all "nature" (neither as object of natural science, nor as landscape, nor as sensibility), how are we to grasp correctly what is alien and unique in this projection?

In the open realm of φύσις, why did λόγος as well as νοῦς have to be named very early as foundational sites of "being," and why did all knowledge have to be instituted according to them?

The oldest transmitted saying about beings: the aphorism of Anaximander (cf. s. s. 32[4]).

### *97.* Φύσις (τέχνη)

So overpowering is φύσις that νοεῖν and λόγος are experienced as belonging intrinsically to it and even to *beings* in their beingness (which is not yet grasped as the "general," in the manner of an Idea). Yet no sooner does experience, as original knowledge of beings themselves, develop *into* a questioning *of* them than the questioning itself, by withdrawing from beings, must distinguish itself from them and be grasped in a certain sense as autonomous and even, by placing itself *before* beings, as *pro*-ducing them. At the same time, however, as a questioning it must seize upon a certain viewpoint, one which can be taken only from what is interrogated itself. Yet how is that possible if beings as such are the first and the last? And what if constancy and presencing (as *emergence,* ἀλήθεια) are experienced and established as self-emergence, over and against questioning and independent of questioning, and thus not (as is questioning) an accosting of beings and thereby not a proficiency in them, in their beingness, i.e., not a (the) τέχνη? Since φύσις is not τέχνη but indeed what first allows τέχνη to be experienced and seen as such, therefore

4. Lecture course, *Der Anfang der abendländischen Philosophie (Anaximander und Parmenides),* summer semester 1932 (GA35).

the more questioning the question becomes (i.e., the more it brings itself before beings *as beings* and thus interrogates beingness and entrenches itself in the formula τί τὸ ὄν;), the more τέχνη must then precisely come to count as what determines the viewpoint. φύσις is not τέχνη, which now means that what pertains to τέχνη, namely, the skilled gaze in advance at the εἶδος ["look"], the *representing* and bringing before oneself of the look—precisely all this occurs *of its own accord* in φύσις, in ὄν ᾗ ὄν. οὐσία is the εἶδος, ἰδέα, as emergent (φύσις), as stepping forth (ἀλήθεια), yet as *offering a view of itself.*

That Plato can interpret the beingness of beings as ἰδέα implies not only an experience of ὄν as φύσις but also the development of the question under the guideline of τέχνη such that τέχνη is the counter-attitude to φύσις and at the same time is compelled by φύσις. τέχνη then indeed, and especially in Aristotle, offers the anticipatory grasp for the interpretation of beingness as the σύνολον ["junction"] of μορφή and ὕλη. Thereby is posited that distinction (*forma—materia,* form—content) which, incipiently and in the sense of the dominant, guiding question, prevails in all metaphysical thinking. It does so most strongly and surely but at the same time most inflexibly, in Hegel (cf. Frankfurt lectures of 1936, "On the origin of the work of art" ["Vom Ursprung des Kunstwerkes"][5]).

### *98. The projection of beingness upon constant presence*[6]

What *is* is what shows itself as *such,* in constancy and presence. By making explicit this domain upon which beingness is hiddenly projected, we see that beingness makes reference to *time.* How "time" is to be understood here is initially unclear, however, and just as unclear is the role played by time properly understood.

The answer to both these questions runs: time is experienced here in a concealed way as temporalizing, as *transporting,* and thus as an opening up; it is as such that time essentially occurs in the essence of truth for beingness.

Time as transporting and opening up is in itself thereby equally a *granting of place;* it creates "space." Space and time are not of the same essence, but each belongs intrinsically to the other.

*Space* also must be understood here in the originary sense, as the clearing of a place for something (this can be indicated in the spatiality of Da-sein but not grasped there in its full originality).

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5. "Der Ursprung des Kunstwerkes." In *Holzwege* (GA5).

6. Cf. The leap, 150. *The origin of the distinction between* what *a being is and the fact* that *it is.*

Constancy and presence in their unity must therefore be determined temporally-spatially (with each side taken in a double sense), if they are to be grasped with respect to the truth of being.

*Constancy* is the *enduring* of the transporting into the having-been and into the to-come, and "duration" as mere continuance is only a consequence of this endurance.

*Presence* is the *present* in the sense of the gatheredness of the enduring in accord with the withdrawal of the latter out of the transportings, which are therefore disguised and so forgotten. In this way the semblant *time-lessness* of genuine "beings" arises.

Grasped spatially, *constancy* is the filling and fulfilling of space (space that is not explicitly experienced) and thus is a *granting of place.*

*Presence* is a *granting of a place* in the sense of giving space for beings which are put back into presence and thus are constant.

The unity of temporalizing *and* the granting of place, and indeed in the mode of presencing, constitutes the essence of beingness: the overcrossing.

Whence the curious fact that beings of such being (eternity) can pretend to be spaceless and timeless and even superior to space and time?

The reason is that space and time remain concealed in their essence, and to the extent that they are determined, they are so by way of that path which leads to them insofar as they themselves are taken as some sort of beings and thus as "definite present things."

In this way, however, space and time are referred to what is most palpably present, the σῶμα ["body"], what has the character of a material body, and to the modes of changeover, μεταβολή, which occur in this domain. Space and time follow, or precede, such change.

As long as the dominance of the inceptual interpretation of being remains unbroken, there will remain in force this thrusting aside of space and time in the realm in which they are most readily encountered. An inquiry such as the one indicated by the title *Being and Time* will by necessity not be understood, since it calls for a radical transformation of questioning.

### *99. "Being" and "becoming" in inceptual thinking*[7]

"Becoming" as *coming forth,* and "passing away" as *disappearing:* these only in the Greek manner and intrinsically related to φύσις.

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7. Cf. *Die Auslegungen der Aristotelischen "Physik"* (Marburg *Übungen*); *cf.* lecture course, *Einführung in die Metaphysik,* summer semester, 1935 (GA40).

Then, in general, *becoming* as change of presencing, changeover, μεταβολή, the broadest concept of κίνησις, "motion."

*Motion as the presencing of the changeable as such*

Aristotle is the first to conceptualize the essence of motion in the specifically Greek way in terms of constancy and presence (i.e., in terms of οὐσία), and to do so he must explicitly bring into the account the κινούμενον ["moving thing"] as such.

For this, however, already presupposed is the interpretation of beings as εἶδος-ἰδέα and thus as μορφή-ὕλη; i.e., presupposed is τέχνη, which is essentially related to φύσις.

Thus results motion as *completedness*, as the essence of presencing, keeping itself in the domain of manufacturing and finishing.

Motion must not be understood here in the modern sense as locomotion in time; even the Greek φορά ["motion with respect to place"] is not that.

For, in this modern determination, *motion* is viewed in terms of the moving thing, and the latter is understood as a spatio-temporal, punctual mass. The task, however, is to grasp *motion* as such as a mode of *being* (οὐσία). The essential difference between the metaphysical and physical understanding of motion can be seen most clearly in terms of the concept and essence of *rest*.

*Physically, rest* is standstill, stoppage, *absence* of motion; thought and calculated quantitatively: rest is a limit case of motion, its limit in the vector of decrease.

*Metaphysically*, however, rest is in the genuine sense the highest concentration of movedness, concentration as the *simultaneity* of possibilities in fulfilled and most constant readiness.

An *ens "actu"* is precisely a being at "rest," not in "action" but, rather, *concentrated into itself* and in that sense fully present.

Because we customarily take beings in terms of this "actual" actuated acting [*von diesem "wirklichen" gewirkten Wirkenden*], we constantly overlook the basic characteristic of *rest* in the essence of "beings" as "actualities." E.g., we take a thing as an object, but who has considered that this thing is precisely *resting* and that such is even a preeminent rest?

On account of this overlooking of the "metaphysical" rest in beings as such, it happened that beingness was altogether misapprehended and that one took "substance" as satisfactory, and that people later found themselves dissatisfied with this concept as something that was not grasped and were compelled to undertake an even more unsatisfactory "overcoming" of it.

In this regard, what does the inceptual emphasis on ὄν as "unmoved" versus "change" signify? And from this point of view, what does Plato's

interpretation of the κινούμενον as μὴ ὄν signify, despite the fact that κίνησις belongs among the highest γένη of ὄν, according to the *Sophist?*

What is accomplished by the clarification of motion in terms of δύναμις ["possibility"] and ἐνέργεια ["actuality"]? And where does its later, non-Greek misinterpretation lead?

## *100. The first beginning*[8]

In the first beginning, beings are experienced as φύσις and are so named. Beingness as constant presence is still veiled therein: φύσις as prevailing emergence.

The fact that beingness was grasped as constant presence *from ancient times* counts already for most people as a ground already, if they ever do ask about grounds. But the early and inceptual character of this interpretation of beings does not immediately constitute a ground; quite to the contrary, it makes the interpretation all the more problematic. An appropriate inquiry will show that the truth of beingness is not asked about at all. For the thinking distinctive of the first beginning, the interpretation is ungrounded and cannot be grounded, and rightly so, if to explain by leading back to another being (!) is understood as constituting a grounding.

Nevertheless, this interpretation of ὄν as φύσις (and later as ἰδέα) is not entirely ground-less, though its ground (i.e., its truth) is indeed hidden. It could be argued that the experience of impermanence, of coming to be and passing away, had suggested and called up as a counter-measure the positing of constancy and presence. Yet how is it that things which come to be and pass away count as nonbeings? Indeed that happens only if beingness is already determined as constancy and presence. Therefore beingness is not read off from beings or from nonbeings; rather, beings are projected upon this beingness in order to first show themselves in the open realm of this projection as beings or nonbeings.

Whence and why is the opening of beingness always a *projection*? Whence and why is this projection a projection of beings upon *time* (itself not understood)? Are both of these interdependent? (Ecstatic time and projection grounded as Dasein).

That the truth of beyng remains concealed, although beingness is placed in it ("time"), must be grounded in the essence of the first

8. Cf. The interplay, 110. *The* ἰδέα, *Platonism, and idealism;* cf. the debilitation of φύσις.

beginning. Does not this concealment of the ground of the truth of being also mean that the history of Greek Dasein, a Dasein determined by this truth, was placed on the shortest path and that the present was completed in a great and unique creative moment?

Does it not also mean, on the other hand, that what follows the first beginning is delayed and has to withstand a self-refusal of being all the way up to the abandonment by being?

The transition to the other beginning needs to prepare a knowledge of this historical destiny. The confrontation with the first beginning and with its history also belongs here. Platonism dominates this history and determines a certain manner of dealing with the guiding question, a manner that can be indicated by the title: being and thinking (cf. lecture course, s. s. 35[9]).

But to understand this title correctly, it must be noted:

1. The word *being* in this title refers to beingness and not, as in *Being and Time*, to being itself originarily interrogated in its truth; beingness as what holds "in general" for beings.

2. *Thinking* is meant in the sense of the representing of something in general, and this representing is understood as *presentifying* and thus anticipating the sphere in which beings are grasped with respect to constant presence, though without the temporal character of this interpretation ever coming to be recognized. Indeed it is recognized so little that even after the unprecedented interpretation of οὐσία as constant presence in *Being and Time* and the grasping of presence in its temporal character, people still speak of the *timelessness* of "presence" and "eternity." They do so because they adhere to the common concept of time, a concept that is taken merely as the frame for the changeable and thereby is unable to find fault with what is constantly present!

Thinking, as νοεῖν, λόγος, ἰδεῖν ["seeing"], here means reasoning: the comportment by which and in whose sphere beingness is determined, even if in a quite ungrounded manner. To be distinguished from this is "thinking" in the broader and still to be determined sense of philosophizing (cf. inceptual thinking). In this regard, every apprehension and determination (concept) of beingness and of beyng is a matter of thinking. Yet the decisive question remains: in what domain of truth does the uncovering of the essence of being take place? Basically, even where, as in the history of the guiding question, beingness is grasped on the basis of νοεῖν, the *truth* of this thinking is not what is *thought* as such but is time-space as the essential occurrence of truth wherein all representing must abide.

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9. Lecture course, *Einführung in die Metaphysik*, summer semester, 1935 (GA40).

At the beginning, a being was always determined also as a ἕν, so that for Aristotle ἕν and ὄν, a being and a *one*, are convertible. Unity constitutes beingness. And unity means here: unification, original concentration into the self-sameness of what is constant and integrally present. The preeminent determination of the thinking of beingness (unity) is then, appropriately, the *unity* of the "I"-think, the *unity of transcendental apperception*, the self-sameness of the I; Leibniz joins both of these in a deeper and richer sense in the monad.

### *101. From early on, the great simplicity . . .*

From early on, the great simplicity of the *first* beginning of the thinking of the truth of beyng must stand clearly in a sure light (what does it mean and what does it ground that εἶναι ["being"] is placed as φύσις into the ἀλήθεια of λόγος and νοεῖν).

The illumination of this beginning must have previously renounced bringing into play as an interpretative resource all that arose only from the inability to master the beginning and from the collapse of ἀλήθεια: νοεῖν as νοῦς of the ἰδεῖν of an ἰδέα, κοινόν and λόγος as ἀπόφανσις ["assertion"] of the κατηγορίαι ["categories"].

In the confrontation with the first beginning, however, the inheritance first *becomes* an inheritance and the future ones first *become* inheritors (which they never become merely through the accident of being *later* ones).

### *102. Thinking: The guideline of the guiding question of Western philosophy*

Inceptually, *thinking* is the anticipatory ap-prehension and gathering of the unconcealedness of what emerges and is constantly present as such.

Because ἀλήθεια nevertheless remains ungrounded and therefore *sinks down* into correctness, so also thinking, as a faculty, falls prey to a "psychological"—i.e., ontic—interpretation. The sinking down into correctness signifies especially, however, when seen with respect to the beginning, that for correctness itself its own playing field remains ungrounded and constantly disturbed without being recognized for what it is. The relation already *prepared* by Plato between ψυχή and ἀλήθεια (ὄν) as ζυγόν ["yoke"] has become since Descartes the ever-sharper subject–object relation. Thinking becomes the *I*-think; the *I*-think becomes: I unify originally, I think unity (apriori).

*Thinking is anticipatory granting of presence as such.*

Yet this relation is only the path on which thinking, by grasping in advance and unifying, posits the unity of what is encountered and so allows this to be encountered as a being. Beings become objects.

At first, all efforts then implicitly strive to make this relation itself (thinking as the thinking of the I-think-something) purely and simply the ground of the beingness of beings and indeed through assumption of the inceptual determination of beings as what is ἕν.

In this manner, *identity* becomes the essential determination of beings as such. Identity derives from the ἀλήθεια of φύσις, from presence as unconcealed gatheredness into unconcealedness.

In the modern era, identity attains its preeminence in the I; this I is at once grasped as the preeminent identity, i.e., the identity which is *explicitly self*-appertaining and which, by knowing *itself, is* precisely in this knowledge.

From here we can begin to see why *knowledge* itself becomes the ground of beingness and thus becomes the most proper being and why for Hegel absolute knowledge is the absolute reality.

This history brings to expression in the most acute and unconditional way the dominance of thinking as the guideline for the determination of beingness.

Owing to the already dominant guideline, *knowledge as self-knowledge* is the highest *identity*, the *most proper being*, and as such dwells at the same time in the possibility of conditioning, in its *own* way as knowledge, all other *objectivities* and indeed not only in a comparatively transcendental sense but—as in Schelling—in such fashion that what is other to the I is itself determined as *visible* spirit. Thereby now once again, and ultimately, identity is raised into the absoluteness of *indifference*, which of course does not mean sheer emptiness.

An equally essential witness to this absolute position of thinking as guideline is the view of philosophy as *"theory of science"* [*"Wissenschaftslehre"*] or "system of science." The concept of "science" here at issue must be kept quite distinct from the later one derived from it through a process of decline, namely, the concept of "positive science" in the nineteenth century.

To say philosophy is a "science" (instead of being a "worldview" or an "art of living" or "wisdom") does not mean it is supposed to match up with other sorts of extant "sciences." Rather, it means that thinking, in its highest form, is the unconditioned guideline for the interpretation of beings as such, i.e., for the unique task of philosophy. That is why for Fichte *"theory of science"* = metaphysics, and likewise for Hegel metaphysics = *"science of logic."*

In this way, the *pure relation* of the *I-think-unity* (basically a tautology) becomes the unconditioned relation, which means that the *self-present present* becomes the paradigm of all beingness.

However much everything in the deeper relations remains hidden, the *one* decisive circumstance thereby shows itself: because thinking becomes without condition the guideline, and the more genuinely it does so, all the more decisively is *presentness* as such—i.e., "time"—in an original sense that which in an entirely hidden and unquestioned way gives truth to beingness.

Absolute knowledge, unconditioned thinking, is now the utterly paradigmatic being and likewise the one that grounds everything.

Only now can we see that the guideline is not a mere procedural aid in the act of thinking; it is rather the foundational and as such hidden provision of the horizon for the interpretation of beingness. Since it arises from ungrounded ἀλήθεια, this provision of the horizon can develop in the beginning only by forming out of itself the basic component (the subject-object relation) of correctness along with its own possibilities (of self-knowledge—reflexion) up to the level of the unconditioned in identity as such.

Thus it becomes clear at the same time how, in absolute knowledge, "correctness" is maximally increased, so that as the present of the present it must return to ἀλήθεια in a certain way and on another level—in such a way, of course, that every explicit relation to correctness now still more definitively comes to be known and even questioned.

How little this can succeed is manifest in Nietzsche's understanding of truth. For him, truth deteriorates into a necessary illusion, into an unavoidable stabilization introduced into beings themselves, which are determined as "will to power."

Thus Western metaphysics at its end is furthest from the question of the *truth* of beyng and yet is at once closest—in the sense that as it ends it has prepared the transition to this question.

Truth as correctness is unable to recognize (i.e., to ground) its own playing field as such. It helps itself by raising itself up to the unconditioned and by bringing everything under itself, so as to become (it seems) free from the need for a ground.

In order to expose the history of the "guideline," i.e., the establishment of the horizon in absolute knowledge, the following steps and levels are important:

From the *ego cogito sum* as the first certainty (the definitive *certum* = *verum* = *ens*) to the *connaissance des verités necessaires* ["knowledge of necessary truths"] as condition of possibility for *reflexion*, i.e., for grasping the I as "I." The most necessary truth is the essence of what

is true as *identitas,* and *identitas* is *the entitas entis.* Insofar as this is known in advance (qua *principium*), it provides the horizon for grasping the *perceptio* and its *perceptum,* for *apperceptio,* i.e., for explicitly grasping the *monas* as monas.

From here the way is cleared to the original-synthetic unity of transcendental apperception.

Thence to the "I" as the original identity that knowingly pertains to itself and is therefore in "being." (A = A *grounded* in the I = I, and not I = I as a mere particularization of the A = A.)

Yet insofar as the "I" is grasped transcendentally as I-think-unity, this original identity is at the same time the unconditioned identity, conditioning everything but nevertheless not yet *absolute* identity, because for Fichte what is posited is so only as *not*-I. The way to absolute identity first in Schelling's philosophy.

## *103. On the concept of German Idealism*

1. Idealism:
   a) determined through the interpretation of ὄν as ἰδέα, seen-ness, represented-ness; and indeed what is represented is the κοινόν and the ἀεί ["eternal"]. Among other issues, anticipation of the interpretation of beings as ob-jects for representing.
   b) *representing* as *ego percipio,* representedness as such for the *I* think, which is itself an *I think of myself,* I have a self-representation of myself and so am certain of myself.

      Origin of the priority of the *ego* lies in the will to certainty, *self-certainty,* self-reliance.
   c) In this way, the "I"-represent as *self*-representing still remains in the currentness of each current I. What is *thus represented* as ground of the representing of the ἰδέα does not yet correspond in this way to the ἰδέα, is not yet the κοινόν and ἀεί. Therefore, self-representing must become *self*-knowing in the absolute sense, that knowledge which knows in a unified way the necessity of the relation that proceeds from the object to the I and from the I to the object.

      The self-knowledge of this necessity is freed from one-sidedness and so is absolute. This absolute knowledge originates in the "I represent the representation and what is represented in it" and, *as absolute,* is equated with the divine knowledge possessed by the Christian God. Such equating is facilitated by the fact that what this God represents in representing are the "Ideas"; cf.

Augustine at a time when "idealism" had not yet developed. Idealism only since Descartes.

2. *German Idealism,* predelineated in Leibniz and based on Kant's transcendental step beyond Descartes, is the idealism that attempts an absolute thinking of the *ego cogito* of transcendental apperception. At the same time, such idealism grasps the absolute within a directedness toward Christian dogma, in such a way that the latter attains in this philosophy its proper truth that has come back to itself; in *Cartesian* (!) terms, it attains the highest self-certainty. The error of this German Idealism—*if* in these domains such a judgment can be made at all—is not that it was too "far from life"; just the opposite: this philosophy moved completely and fully in the domain of modern Dasein and of Christianity, instead of posing beyond "beings" the question of being. German Idealism was *too close to life,* and in a certain way it itself gave birth to what supplanted it, namely, the non-philosophy of positivism which is now celebrating its biologistic triumphs.

## *104. German Idealism*

Here truth becomes the *certainty* that develops into an unconditioned trust in spirit and so unfolds for the first time as spirit in its absoluteness. Beings are completely transposed into objectivity, and objectivity is in no way overcome through "sublation"; on the contrary, objectivity extends to the representing I and to the relation of representing the object and representing the representation. Machination as the basic character of beingness now lapses into the form of the subject–object dialectic, which, as absolute, plays out to their end and orders together all possibilities of every known realm of beings. Here once again is sought complete security against all uncertainty, i.e., a conclusive grip on the *correctness* of absolute certainty but also, unwittingly, an evasion of the truth of beyng. No bridge leads from here to the other beginning. Yet it is precisely this thinking of German Idealism that we must know, for it brings the machinational power of beingness into its extreme, unconditioned development (it elevates the conditionedness of the *ego cogito* into the unconditioned) and prepares the end.

Instead of becoming deposited in the banality of immediate evidence, the obviousness of being is now systematically extended to the wealth of the historicality of the spirit and of the forms of the spirit.

In between, there are scattered single advancements. An example is Schelling's disquisition on freedom, which admittedly can lead to no decision, as the transition to "positive philosophy" shows.

### *105. Hölderlin—Kierkegaard—Nietzsche*

No one today may be so presumptuous as to consider it a mere coincidence that these three had to come to an untimely end, they who, each in his own way, at last suffered most deeply the uprootedness to which Western history is driven and who at the same time surmised their gods most intimately.

What is being prepared?

What is involved in the fact that Hölderlin, the *earliest* of these three, also becomes the one who *poetized the furthest ahead* at a time when thinking once again aspired to an absolute knowledge of the entire previous history? (Cf. *Überlegungen IV*, p. 115ff.)

What hidden history of the much-invoked nineteenth century occurred here? What law of motion of what is to come is being prepared here?

Must we not now turn our thinking around to very different domains and measures and ways to be, in order that we might still belong to the newly dawning necessities? Or does this history remain inaccessible to us as a ground of Dasein, not because it is past but, on the contrary, because it is still too futural for us?

### *106. The decision with regard to all "ontology" in carrying out the confrontation between the first and the other beginning*

In the transition to the latter from the former, meditation on "ontology" is necessary, so much so that the thoughts developed in "fundamental ontology" must be thought through. For in it the guiding question is for the first time grasped as a question, elaborated, and made visible in relation to its ground and in its structure. A mere rejection of "ontology," without an overcoming of it out of its origin, accomplishes nothing whatsoever beyond endangering every will to thinking. For, such rejection (e.g., in Jaspers) takes a very questionable concept of thinking as its paradigm and then discovers that, through this thinking, "being"—meant in great confusion are *beings* as such—is not attained at all but is merely wedged into the framework and cast of that concept. Behind this remarkably superficial "critique" of "ontology" (a critique which rambles on and on while muddling up being and beings

to the highest degree), nothing else is in effect than the distinction between form and content. This distinction is not at all interrogated with regard to its origin and yet is carried over "critically" to "consciousness" and to the subject and its "irrational" "lived experiences." Thus what is here in effect is the Rickert-Lask type of Kantianism, which Jaspers, e.g., has never shed, in spite of everything.

Versus such a "critique" as a simple rejection of "ontology," it must be shown why the latter became necessary (predominance of Platonism) within the history of the guiding question. Conversely, an overcoming of ontology therefore requires in the first place precisely an unfolding of ontology out of its beginning, in contrast to the superficial acceptance of its doctrinal content and the calculation (Nicolai Hartmann) of its strengths and shortcomings. All of that remains superficial and thus surmises nothing whatever of the thoughtful willing which in *Being and Time* seeks a way of transition from the guiding question to the basic question.

*Every ontology* (whether fully developed as such or still inchoate) is like the history of the first beginning in asking about beings *as* beings and in *this* respect—only in this respect—asking about being. Therefore every ontology proceeds into the domain of the *basic question* (How does being essentially occur? What is the truth of being?), though of course without surmising this basic question as such and without ever acknowledging beyng in its highest question-worthiness, uniqueness, finitude, and strangeness.

To be shown: how the *development of ontology into onto-theology* (cf., for example, lecture course on Hegel 1930–31[10]) confirms the final suppression of the basic question and its necessity and how in this history Nietzsche completes the creative end.

### *107. The answer to the guiding question and the form of traditional metaphysics*

In accord with the Platonic interpretation of beings qua beings as εἶδος—ἰδέα and of the ἰδέα as κοινόν, the being of beings becomes altogether the κοινόν. To be the "most general" becomes *the* essential determination of being itself. The question of the τί ἐστιν ["what it is"] is always the question of the κοινόν, and thereby is given for the entire thinking of beings as such the framework of highest genus (highest universality) and *specification*. The main realms of *beings* are

10. Lecture course, *Hegels Phänomenologie des Geistes*, winter semester 1930–31 (GA32).

precisely sheer *specialia* of the universality of beings, i.e., of the universality of being. And in this way the character of the guiding question is reflected in the distinction between *metaphysica generalis* and *metaphysica specialis*. In the guiding question, a possible coupling of *metaphysica generalis* and *metaphysica specialis* is no longer an issue at all, since they are indeed coupled in the way just named, a way that is very external to beings and afortiori external to beyng. Utterly groundless pseudo-questions arise here as long as the unrecognized basis of the guiding question and the distinction between the two disciplines are from the start taken to be self-evident.

The confusion increases altogether if a solution to the question is sought with the help of the "ontological" difference developed in fundamental ontology. For this *"difference"* is indeed not a way of approach to the guiding question; it aims instead at a leap into the basic question. And it does so not in order to play vaguely with henceforth fixed terms (beings and being) but, rather, in order to go back to the question of the truth of the essential occurrence of beyng and thus to grasp in a different way the relation between beyng and beings, especially since also the interpretation of *beings* as such is transformed (sheltering of the truth of the event) and it becomes impossible to unwarily smuggle "beings" in as "represented objects," "things objectively present in themselves," or the like.

### *108. The basic metaphysical positions within the history of the guiding question and their respective interpretations of time-space*[11]

1. How space and time are experienced, grasped, and named in the first beginning. What does "mythological" interpretation mean here?
2. How both themselves enter into the realm of beings, the realm of what is constantly present, and are in part μὴ ὄν.
3. The fact that the domain of truth for being remains closed off and unknown here.
4. To what extent neither possible nor necessary to think space and time (place and now) back into their origin (appertaining to ἀλήθεια).
5. How space and time then become schematic representations in the course of their interpretation with respect to μέγεθος ["extension"].
6. How this postulation is then appropriated in modern, "mathematical" thinking.

11. Cf. The grounding.

7. How the discrepancy in their essence and in their relation to the "I" and to "consciousness" ultimately comes to count in Leibniz and Kant as something fixed and conceptually determined, which happened earlier with the interpretation of beings as οὐσία. (How even Nietzsche does *not* ask radical questions here.)

### *109.* Ἰδέα

is that interpretation of ἀλήθεια which prepares the later determination of beingness as objectivity and necessarily forecloses to the entire history of Western philosophy the question of ἀλήθεια as such.

Only *another* inceptual thinking of being and of its relation to Dasein can give rise to the question of what was called ἀλήθεια in the thinking of the first beginning.

### *110. The* ἰδέα*, Platonism, and idealism*[12]

1. The concept of ἰδέα (εἶδος): the look of something, what something gives itself out to be and makes of itself, that in which something is set back and thus is the being it is. Although ἰδέα is related to ἰδεῖν (νοεῖν), the word does precisely not mean the represented of a representing. On the contrary, it means the *shining forth* of the *look* itself, what offers up a *view* and does so *for* a gaze. The word does precisely not signify a relation to the "subject" in the modern sense. It refers rather to the *presencing*, the shining forth, of the view in the look and specifically as that which *in coming to presence* provides *constancy at the same time*. Here *originates the distinction* between the τί ἐστιν ["what it is"] (*essentia, quidditas*) and ὅτι ["that it is"] (*existentia*) in the temporality of the ἰδέα (cf. The leap). A being is a being in virtue of constant presence, ἰδέα, the seen *in its seen-ness* (ἀλήθεια).
2. The ἰδέα: that *to which* the changing, many things are referred back, the *unifying One*. Therefore: ὄν, *being* [*seiend*] = unifying. *As a consequence*, with respect to its many instantiations (ἕκαστα) the ἰδέα is the κοινόν, and the κοινόν, this later-derived determination of the ἰδέα as beingness, then remarkably becomes the first and ultimate determination of beingness (or of being). And so

12. Cf. The leap, 119. *The leap is prepared by asking the basic question;* cf. lecture course, *Grundfragen der Philosophie: Ausgewählte "Probleme" der "Logik,"* winter semester 1937–38 (GA45), p. 60ff.

being is the "most general"! Yet this is not strange; it is necessary, because from the beginning on, being is experienced and thought as beingness only on the basis of "beings," so-called beings, i.e., *only* on the basis of the *many* and *also* back to them.

3. Once the ἰδέα is postulated as the beingness of beings and is conceived as the κοινόν, then, thought of again on the basis of so-called beings (namely, the individuals), the ἰδέα must be in relation to these the ὄντως ὄν, what is most eminently. The ἰδέα especially, indeed the ἰδέα alone, satisfies the essence of beingness and may therefore claim to count as what *is* most eminently, a being in the most proper sense. What is individual and changeable thus becomes μὴ ὄν, i.e., what does not ever satisfy beingness.
4. If being (always as beingness, κοινόν) is grasped in this way as ἕν, as what *is* most eminently and what is *one* and most unifying, and if the ἰδέαι themselves are many, then these *many* as the highest forms of beings can be only in the manner of the κοινόν, i.e., in a κοινωνία ["community"] among themselves. Therein are gathered the presence and constancy of beingness, i.e., unity; the γένη as unities: self-unifying and in that way generators, "genera."
5. The interpretation of ὄν as οὐσία—the latter understood as ἰδέα (κοινόν, γενή)—grasps the beingness of beings and thus also the εἶναι (being but not beyng) of ὄν. In beingness (οὐσία), being (εἶναι) is surmised as what is in some way other, what is not completely fulfilled in οὐσία. Therefore, the task is to advance along the same path, the path characterized by a grasp of presencing, and proceed beyond beingness: ἐπέκεινα τῆς οὐσίας (cf. Übungen, "Die metaphysischen Grundstellungen des abendländischen Denkens [Metaphysik]," winter semester 1937–38). Because this questioning asks only about beings and their beingness, however, it can never detach itself from beings and strike up against beyng itself. The ἐπέκεινα can therefore be determined only as something that henceforth characterizes beingness in terms of its relation to the human being (εὐδαιμονία ["happiness"]), as the ἀγαθόν, the *useful*, the ground of all *usefulness*, thus as condition for "life," for the ψυχή, and accordingly as the very essence of the ψυχή. Thereby the step is taken over to "value," to "meaning," to the "ideal." The guiding question of beings as such is here already at its limit and likewise at a place where it relapses and henceforth values *beingness*, instead of grasping it in a more original way, and values it such that value itself is declared to be what is highest.
6. In unity with this, the relations of the ἰδέα itself to the ψυχή now also become clear and prescriptive:
   a) as εἶδος in relation to ἰδεῖν and νοεῖν—νοῦς

b) as the κοινόν and κοινωνία in relation to διαλέγεσθαι ["discussing"] and λογός
c) as the ἀγαθόν—καλόν ["good—beautiful"] in relation to ἔρως ["love"].

7. Because the essence of beings is in this way gathered in the ψυχή, the latter itself is the ἀρχή ζωῆς ["origin of life"], and ζωή is the basic form of beings.

   Here, as also in Aristotle, ψυχή does not mean *subject;* accordingly, something essential is posited with this relation of ὄν as οὐσία:

   a) beings as such are always the over and against, i.e., *ob-jects,*
   b) what is over and against is itself what is constantly present, constantly at hand, and *is* in the most eminent sense; its being does not need to be questioned.

8. The ἐπέκεινα τῆς οὐσίας as ἀρχή τοῦ ὄντος ["origin of beings"] possesses, inasmuch as it is the measure of εὐδαιμονία, the character of the θεῖον ["divine"] and θεός ["god"]; cf. Aristotle.

   The question of beings as such (in the sense of the guiding question), i.e., ontology, is thus necessarily *theo-logy.*

9. This unfolding of the *first* end (in Platonic-Aristotelian philosophy) of the first beginning makes it possible that this Platonic-Aristotelian philosophy and, in *its* form, henceforth Greek philosophy in general could then provide the framework and foundation for Judeo-Christian (Philo-Augustine) faith and from this point of view could even be taken as a forerunner of Christianity, precisely as the "paganism" that has been overcome.

10. Not only do Christianity and its "world"-interpretation have here their framework and the predelineation of their constitution, but so do all post-Christian, anti-Christian, and non-Christian Western interpretations of beings, human beings included. The ἐπέκεινα τῆς οὐσίας as ἀγαθόν (which means the *fundamental renunciation* of any further, original questioning into beings as such, i.e., into being) is the prototype for all interpretation of beings and of their determination and configuration in the framework of a "culture." Moreover, it is the prototype for reckoning in accord with cultural values, for the interpretation of "reality" in terms of its "meaning," for the appraisal of "ideas" and the measuring up to *ideals.* It is the prototype for the forming of an ἰδέα, for a view of beings as a whole, a view of "the world," i.e., it is the prototype for worldview. Where "worldview" determines beings and dominates, Platonism is at work in an undiluted and unrecognized way; and Platonism becomes all the more tenacious when it has gone through the modern reinterpretation of the ἰδέα.

11. The foremost subsequent—and more appropriate—version of Platonism (the theory of Ideas as theory of the beingness of beings) is not "idealism," but "realism"; *res:* the "what," the thing; *realitas* as whatness, *essentia,* the genuine medieval "realism"; the *universale* constitutes the *ens qua ens.*
12. Through nominalism, however, the "this," the factuality of the individual, becomes the genuine *realitas,* and *realitas* is accordingly claimed for the distinguishing characteristic of the individual, for what is immediately present at hand here and now, for *existentia.* Remarkable: the term "reality" now comes to mean "existence," "actuality," "thereness" [*"Existenz," "Wirklichkeit," "Dasein"*].
13. For various motives, the individual, the individual soul, the individual human, the "I," is experienced correspondingly as what most eminently is, as the most real being, and only *in that way* is the *ego cogito—ergo sum* possible at all. In this assertion, "being" is attributed to the *individuum,* whereby it is to be noted that the assertion properly refers to the certainty of the mathematical relation between *cogitare* and *esse; the axiom of mathesis.*
14. Now no longer does ἰδέα signify the *universale* as such in the Greek sense of the εἶδος of presencing; it refers instead to the *perceptum* grasped in the *percipere* of the *ego.* It means *"perceptio"* in the ambiguity of our word "representation" [*Vor-stellung*]. If ἰδέα is taken so broadly, then even what is individual and changeable is a *perceptum.* The ἰδέα as *perceptum:* the idea in its *shining back.* The ἰδέα as εἶδος: *the idea in the shining forth of presencing.* It is only the interpretation of ἰδέα as *perceptio* that turns Platonism into an "idealism": the beingness of beings now becomes represented*ness,* and beings are thought of "idealistically" (*esse = verum esse = certum esse = ego percipio, cogito me cogitare*). Consequently, in Kant the "ideas" are indeed saved, but only as representations and principles of "reason" qua human reason.

    From here the step to absolute idealism. Hegel's concept of "ideas" (cf. the following excursus), the absolute self-appearance to itself of the absolute as absolute knowledge. Thereby possible to grasp Plato in a new way and assign Greek philosophy to the phase of immediacy. (Cf. on "idealism": "Übungen, Nietzsches metaphysische Grundstellung: Sein und Schein," summer semester 1937, and on nominalism: "Übungen, Die metaphysischen Grundstellungen des abandländischen Denkens {Metaphysik}," w. s. 1937–38.)

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*Hegel's concept of the idea;*
and the first possibility of a *philosophical* history of philosophy
from its first end

In this concept, all essential determinations of the history of the idea are contained and originarily brought to completion:

1. idea as appearing
2. idea *as the* determination of the knowable (the actual) as such
3. idea as the universality of the "concept"
4. idea represented in the representing, thinking of the "absolute"; Philo, Augustine
5. idea the cognized in the *cogito me cogitare* (self-consciousness) (Descartes)
6. idea as *perceptio*, the representing that develops in phases unitarily with willing; *perceptio* and *appetitus* (Leibniz)
7. idea as the unconditioned and the "principle" of rationality (Kant)
8. All these determinations are originarily unified in the essence of self-mediating absolute knowledge which knows itself as the completion not only of every form of consciousness but even of all previous philosophy.
9. From a *philosophical* point of view, what comes *after* Hegel is entirely deterioration and a relapse into positivism and life-philosophy or scholastic ontology, and from a scientific point of view it is the diffusion and rectification of many cognitions regarding the idea and its history. Even in this learned consideration, however, Hegelian points of view are still always operative, although they are often scarcely recognizable and are unable to make explicit their power to influence metaphysics. It is from these obscure sources that contemporary "philosophy" draws its "concepts" of "idea" (cf. The grounding, 193. *Da-sein and the human being*, esp. p. 248f.).
10. Since, with *this* founding of the "idea" as the actuality of the actual, Hegel gathered the entire earlier (even pre-Platonic) history of philosophy into an affiliation, and since he conceived of such knowledge in its phases and their sequence as absolute self-knowledge, he thus came into possession of a necessity arising out of the essence of beingness (idea), a necessity according to which the phases of the history of the ideas had to form themselves into those phases.

In other words, Hegel's history of philosophy, seen in terms of his way of questioning, was the *first philosophical* history of philosophy,

the first appropriate interrogation of history but also the last, and last possible, interrogation of that kind.

On the whole, what has followed has been important scholarship, but basically—i.e., philosophically—it amounts to helpless and distracted blather whose unity derives only from the succession of the philosophers and of their writings or "problems."

*That which pertains to the concept of "idealism"*[13]

1. the ἰδέα as the *presencing* of the "what" and as the *constancy* of such presencing (but this is not grasped and incurs forgottenness, and through misinterpretation it becomes the ens *entium* as *aeternum*!);
2. νοεῖν (λόγος), but not yet fixed in the "I"—instead, ψυχή, ζωή;
3. nonetheless predelineated thereby: the *perceptum* (what is represented, what can be brought before oneself, what is present) of a *percipere,* which is *ego percipio* as *cogito me cogitare;* the co-representing of *oneself* as that *to whom* something is represented and that in *whose* sight and countenance the look of something appears;
4. representedness of an ob-jectivity [*Gegen-ständlichkeit*], and "self" (I)-certainty as the ground of objectivity, i.e., the ground of beingness (being and thinking).

*

15. In the sense of the strictly historical concept of "idealism," Plato was never an "idealist." Rather, he was a "realist," which does not mean that he did not deny the external world in itself. It means instead that he taught the ἰδέα as the *essence* of ὄν, the *realitas* of the *res.* Yet "idealism," precisely in its modern guise, is indeed *Platonism,* inasmuch as modern idealism also maintains that beingness must be grasped in terms of "representing" (νοεῖν), i.e., (under Aristotelian influences) in terms of λόγος as διανοεῖσθαι ["thinking through"], i.e., in terms of *thinking,* which according to Kant is the representing of something in general (categories and the table of judgments; categories and the self-knowledge of reason for Hegel). All in all: the paradigm for the entire history of Western philosophy, Nietzsche included: *being and thinking.* Although Nietzsche experiences beings as becoming, he is an *opponent* who still remains inside the *traditional* framework with this interpretation; beings are simply interpreted differently, but the question of being is never posed as such.

13. Cf. *Übungen,* summer semester 1937, *Nietzsches metaphysische Grundstellung: Sein und Schein.*

16. If we consider that the predominance of Platonism in its various orientations and forms now also governs (in fact especially for Nietzsche) the view of *pre*-Platonic philosophy, then we can see the significance attaching to the decisive interpretation of ὄν as ἰδέα and thereby also to the question of what genuinely took place here.
17. At issue in these considerations is not a history of Platonism in the sense of a series of doctrinal views as variations on Platonic theory. At issue is solely the history of the ways of dealing with the guiding question under the essential dominance of Platonism, with the task of playing over from the first to the other beginning. Platonism understood accordingly: the concept of that questioning of being which asks about the beingness of beings and places being, grasped in this way, into relation with representing (thinking). *Being and thinking:* the title for the history of thought within the first and the other beginning.
18. An essential supplement to this history is the exposition of the history of ἀλήθεια, the history of its all-too-early collapse and of its transformation into ὁμοίωσις ["correctness"] and *adaequatio* and from there into *certainty.* This history then leads to the corresponding disregard of the question of truth; finally, in Nietzsche, only the question of the *value* of truth, a genuinely *Platonizing* (!) question. Everything far removed from the task of questioning the essence of truth as such in its most intimate relation to the truth of beyng and thus to beyng itself.
19. Arising out of the Platonic interpretation of beings is a mode of representation which in various forms radically rules over the subsequent history of the guiding question and thereby also over Western philosophy as a whole. The determination of the ἰδέα as the κοινόν turns the χωρισμός into a sort of being, and that is the origin of "transcendence" in its various forms, especially if even the ἐπέκεινα is grasped as οὐσία on account of this determination of the ἰδέα. Here is also the root of the representation of the *apriori.*
20. "Transcendence" is understood in various senses which at the same time are interconnected:
    a) Transcendence in the "ontic" sense: one being surpassing all others, or for Christianity the generator that surpasses generated beings, the Creator and (in the very confused use of the word "transcendence") *the* "Transcendence" (as in "His Magnificence!") = God himself, the being that is *above and beyond* all other beings, the encompassing and thus the universal, the

being which (needlessly and excessively adding to the confusion) is also called "being" ["*Sein*"]!

b) Transcendence in the "ontological" sense refers to the surpassing that resides in the κοινόν as such, namely, beingness as the general (γενή—categories—"beyond" and "prior to" beings, apriori). Here the relation and the type of distinction remain very unclear; one is satisfied with ascertaining the κοινόν and its consequences.

c) Transcendence in the sense of the "fundamental ontology" of *Being and Time*. Here the word "transcendence" receives again its original meaning: the surpassing as such, grasped as the distinctive feature of Da-sein, indicating thereby that Da-sein in each case already stands in the open realm of beings. Connected up to this one and thereby determined more precisely is "transcendence" in the "ontological" sense, inasmuch as the transcendence pertaining to Dasein is grasped originarily and precisely as an *understanding of being*. Now, *however*, since understanding is in turn taken to be thrown projection, transcendence means to stand in the truth of beyng, of course without at first knowing this or questioning it.

   Because Da-sein as Da-*sein* originally endures the open realm of concealment, we cannot in the strict sense speak of a transcendence of Da-sein; in the sphere of this determination, the representation of "transcendence" in *every* sense must *disappear*.

d) This representation does find frequent employment in "epistemological" considerations. Beginning with Descartes, these deny that the "subject" can immediately go out of itself and transcend itself to attain the "object," or else they cast doubt on this relation. The introduction of Da-sein overcomes even this type of "transcendence," for it is thus bypassed right from the start.

e) "Transcendence" always involves departing from known and familiar "beings" and going out in some way beyond them. From the perspective of the basic question of the truth of beyng, that amounts to a remaining mired in the mode of inquiry of the guiding question, i.e., in *metaphysics*.

   Yet all metaphysics is overcome in the transition to the basic question.

   This transition, however, must therefore meditate all the more clearly on the forms of Platonism that still hem it in and are unavoidable, even if they determine the transition only as forms which are to be averted.

21. The last scions and consequences of Platonism in the present:
    a) everything that calls itself "ontology" and everything that wants to be, or does not want to be, ontology; even its oppositions—e.g., the one based on a Kantianism—remain within the same realm of conditions for "ontologies."
    b) all Christian and non-Christian metaphysics.
    c) every theory that adopts "values," "meaning," "ideas," and ideals; likewise, the theories (positivism and biologism) that deny these.
    d) any kind of "life"-philosophy, to which the question of being—even in the proper form of the earlier guiding question—remains alien (Dilthey).
    e) every single one of those trends that mix up all of the above, teach ideas and values, and at the same time emphasize "existence" ["*Existenz*"] in the manner of "life"-philosophy. Here the most extreme confusion is raised to a principle, and all genuine thinking and questioning is abandoned.
    f) finally, Nietzsche's philosophy, which, precisely because it understands itself as an *inversion* of Platonism, re-falls into it—through the back door, so to speak. Even where Nietzsche, as a thinker who "goes over," does ultimately twist free from Platonism *and* from its inversion, he still does not achieve an originary interrogation of the truth of beyng and of the essence of truth, an interrogation that would lead to an overcoming.
22. On the other hand, Nietzsche was the first to recognize the key position of Plato and the bearing of Platonism on the history of the West (ascent of nihilism). More precisely, he had an *intimation* of the key position of Plato; for Plato's position between pre-Platonic and post-Platonic philosophy becomes visible only if the pre-Platonic is grasped out of itself in a primordial way and not, as in Nietzsche, interpreted Platonically. Nietzsche remained mired in this interpretation because he did not recognize the guiding question as such and did not carry out the transition to the basic question. Yet Nietzsche did (and this for the moment has greater weight) track down Platonism in its most covert forms: Christianity and its secularizations are thoroughly "Platonism for the people."
23. In its overt and covert dominance, Platonism has placed beings as a whole (and in the way they have been considered and been formed during the course of Western history) into a definite condition and has turned definite directions of representation into self-evident ways of "questioning" (cf. above, "transcendence"). That is the genuine impediment to experiencing and leaping into Da-sein, and it is so severe that at first Da-sein is not understood, especially since

the necessity of its grounding does not become clear, on account of the lack of need for such a necessity. This lack, however, is based in the *abandonment by being* as the deepest mystery of the current history of Western humanity.

24. In order to create a readiness for the leap into Da-sein, we thus face the unavoidable task of initiating an overcoming of Platonism through a more original knowledge of its essence.
25. Accordingly, we must ask:
    a) which experience and interpretation serve to found the determination of beings as ἰδέα?
    b) Which *truth* (of which essence) gives footing to the determination of the beingness (οὐσία) of beings, ὄν, as ἰδέα?
    c) If this truth remained undetermined, and it did remain so, why was it not questioned?
    d) If such questioning did not seem necessary, what are the grounds for that? It can only be because the interpretation of beingness as ἰδέα completely satisfied the questioning of beings and drove out all other questioning from the very outset. And that in turn must be grounded in the uniqueness of the interpretation of beings.
    e) This interpretation projects beings upon constant presence. The ἰδέα essentially occurs as constant presence and makes every step beyond that impossible; for here being gives itself in this essential occurrence such that beings completely satisfy everything which is. Essential occurrence as presence and constancy leaves no room for something that would not be satisfied therein and thus presents no motive for questioning the *truth* of this interpretation; essential occurrence as presence and constancy confirms itself as that which confirms all beings as such. Beingness as ἰδέα thereby is of itself what *truly* (ἀληθῶς) is, ὄν.
    f) This interpretation of beings henceforth assigns to mankind a distinct ontological place: the beings that *truly* are, as constantly present, are in each case the *over and against*, the look that offers itself to a countenance; and the human being is that extant thing which is related to what stands over and against and which is itself included therein; in reflection, humans can even be their own over and against; the later development of consciousness, object, and "self-consciousness" is thereby prepared.
    g) The fact nevertheless remains that, together with the inceptual interpretation of ὄν as φύσις, ἀλήθεια came to be experienced

and seen. Accordingly, there is more in the first beginning than in the Platonic interpretation. In the confrontation the first beginning must therefore be placed back into its unadulterated greatness and uniqueness; the confrontation does not sublate it but instead first grounds its necessity for the other beginning.

26. The overcoming of Platonism in this direction and style is a historical decision of the greatest proportions and at the same time is the founding of a different sort of *philosophical* history of philosophy in comparison to Hegel's. (What is developed in *Being and Time* as "destruction" is not a dismantling in the sense of a demolishing. It is a *purification* aimed at laying bare the basic metaphysical positions. Yet all of that is mere prelude with respect to the carrying out of the resonating and interplay.)
27. In the first beginning and in its history, the truth of being as well as the ground of this truth remain hidden, and that demands, on the part of an originary re-asking of the question of being, a transition to the *basic question*, how does beyng essentially occur? And only that question can allow us to ask in a renewed way, what are beings?

The most extreme and at the same time most insidious scion of "idealism" emerges where idealism seems to be renounced and even combated (where, e.g., German Idealism is accused of being far removed from life). This scion of idealism takes the form of *biologism*, which by its very essence is necessarily ambiguous and wants to be such. For the proposal of "life" as the basic reality ("life" as the totality of life and also as human "life") assures us of two main things: Life as acting and doing is a going-further and a going-on and so is directed beyond itself to "meaning" and "value," which signifies that it is an "idealism." But, it can immediately be retorted, an "idealism" not of the lifeform of representation and "consciousness" but of *lived experience* and acting, i.e., *living and experiencing;* all this sounds "realistic" and can even allow itself at any time to count, if necessary, also and precisely as the highest idealism.

These ambiguities give the impression of breadth and depth but are merely the consequences of the utter groundlessness of this "thinking" which in a completely superficial way, and while purposely closing its eyes to its own historical provenance, falsely turns what is tangible into the highest, in order to gain the dubious advantage of finding immediate approbation.

### *111. The "apriori" and* φύσις

i.e., τὸ πρότερον τῇ φύσει ["what is first by nature"]. φύσις the paradigm and the "earlier than," descent, origin.

The earliest, the first to come to presence, the presencing is φύσις itself, though, in unity with ἀλήθεια, immediately covered over by the ἰδέα.

How does such a question of the πρότερον arise? On the basis of the ἰδέα as the ὄντως ὄν.

The earliest in the essential occurrence is the essential occurrence itself as that of beyng.

*Apriori*—from what goes before; the apriori only where the guiding question, metaphysics.

In the *transition,* however, only *apparently* is the "apriori" still a "problem": conceived in terms of the event, the relation between beyng and beings is quite different.

### *112. The "apriori"*

The *apriori* in the proper sense only where ἰδέα, which means that *beingness* (κοινόν) as the ὄντως ὄν is more eminently and thereby is *in the first place* a being [*seiend*].

The *apriori,* in accord with the way Plato introduced it, will in the future always mean for metaphysics that beingness comes before beings.

In company with the ἰδέα, the apriori becomes the *perceptio;* i.e., the apriori is assigned to the ***ego*** *percipio* and thus to the "subject." In other words, *representing* is now what comes before.

The *"understanding of being,"* as determined in *Being and Time,* appeared to be merely an extension of this representing that comes before, and yet (understanding as pro-jection—Da-sein) it is completely different; as *transition,* however, it does point back into metaphysics. The truth of beyng and the essential occurrence of beyng are neither what comes earlier nor what comes later.

Da-sein is the simultaneity of time-space with what is true as a being, and it essentially occurs as the *grounding* ground, as the "between" and "middle" of beings themselves.

### *113.* Ἰδέα *and* οὐσία

The task is to show how all essential determinations of beings are acquired out of the basic determination of beings (or of beingness) as *constant presence* or, to put it better, with this determination as the defining background.

According to that basic determination, what is is what is *all at once*, what can fulfill the possibility of the "all at once." From the "all at once" is determined the successive, i.e., the preceding and the following (later, cause and effect); note the Kantian interpretation of causality.

It is characteristic of the subsequent period of metaphysics that the temporal characterization is indeed employed to distinguish beings respectively, but here already time is in play only as a *number* applied to changing things, i.e., time is something that can be numbered, a form by which to order changing things. Thus time is employed as a framework. In other words, the more original essence of time never comes to be experienced, as little as does that of space. Οὐσία as "substance" is in this way posited as time-free, so to speak, in order to be determined afterwards as either "eternal" (infinite) or "temporal" (finite). Metaphysics does not ever get beyond this framework. *Being and Time* therefore seems to be self-evident!

### *114. On Nietzsche's basic metaphysical position*[14]

There the question of *"hierarchy"* and indeed not with respect to "values" in general and in themselves but with respect to *being human*: the master and the slave.

How is this question connected to *metaphysics* and to the basic metaphysical position? On that, cf. the development of the guiding question:

The human being and humankind [*der Mensch und das Menschsein*] as questioner, as grounding truth.

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14. Cf., on the will to power, lecture course, *Nietzsche: Der Wille zur Macht als Kunst*, winter semester 1936–37 (GA43); on the eternal recurrence, lecture course, *Nietzsches metaphysische Grundstellung im abendländischen Denken: Die ewige Wiederkehr des Gleichen*, summer semester 1937 (GA44); on both, *Übungen, Nietzsches metaphysische Grundstellung: Sein und Schein*, summer semester 1937.

*When* and *how* is genuine "truth" (i.e., at the same time, its overcoming and transfiguration) made possible and transferred to the "noble" one?

Truth as fixing and, because an equalizing, always necessary for those who gaze up from below, but not for those who gaze in the opposite direction.

In that sense, the question of hierarchy a *transitional question;* necessity of distinction and uniqueness in order to carry out the opening up of being.

Yet what must become more originary than this question are the questions regarding time-space, i.e., the *question of truth* as primordial question regarding the essence of what is true (cf. 37–38[15]).

15. Lecture course, *Grundfragen der Philosophie: Ausgewählte "Probleme" der "Logik,"* winter semester 1937–38 (GA45).

# IV. The Leap[1]

1. Regarding "Beyng," cf. *Überlegungen* II, IV, V, VI, VII.

### *115. The disposition guiding the leap*

The leap, that most daring venture in the course of inceptual thinking, jettisons and leaves behind everything conventional. The leap expects nothing immediate from beings; instead, and before all else, it leaps into the belonging to beyng in the full essential occurrence of beyng as event. In this way, the leap appears in the semblance of utter recklessness, and yet the disposition motivating it is precisely that *diffidence* (cf. Prospect, 5. *For the few—For the rare,* p. 13ff.) in which the will to restraint surpasses itself toward steadfastness in withstanding the most remote nearness of the hesitant withholding.

The leap is the venture of a first penetration into the domain of the *history of being.*

### *116. The history of being*

To bring about the preparedness for the transition from the end of the first beginning and into the other beginning does not mean to enter a "period" which simply has never occurred before; rather, it is to step into a wholly other domain of history. The end of the first beginning will still for a long while carry over into the transition and indeed even into the other beginning.

As surely as the history of the end will drag on and, measured according to incidents, will be "more alive," "more headlong," and more confused than ever, so the transition itself will remain the most question-worthy and especially the most difficult to recognize. Humans—a few, unknown to one another—will prepare themselves in the temporal-spatial playing field of Da-sein and will gather themselves into a nearness to beyng, a nearness which must remain alien to everything "close to life." In long spans of time, which to the history of being are mere moments, that history knows rare events such as: the assignment of truth to beyng, the collapse of truth, the entrenchment of the distorted essence of truth (correctness), the abandonment of beings by being, the entry of beyng into its truth, the

kindling of the hearth fire (of the truth of beyng) as the solitary site of the passing by of the last god, and the flaring up of the non-repeatable uniqueness of beyng. While the destruction of the outgoing world, as self-destruction, screams out its triumphs into the void, the essence of beyng gathers itself into its highest calling: as appropriating eventuation, to assign the ground and the temporal-spatial playing field, i.e., Da-sein in the singularity of its history, *to* the realm of decision regarding the divinity of the gods.

Beyng as appropriating event is the victory of what is ineluctable in the attestation of the god. But do beings fit into the conjuncture of beyng? Is the human being to be endowed with the uniqueness of the going-under instead of with desolation in progressive continuance? The going-under is the gathering of everything great in the moment of preparedness for the truth of the uniqueness and non-repeatability of beyng. The going-under is the most intimate proximity to the refusal in which the event bestows itself on the human being.

The entrance of the human being into the history of being cannot be calculated in advance and is independent of all progress or regress of "culture," as long as "culture" itself refers to the entrenchment of the abandonment of beings by being and pursues an ever-greater matting-down of humanity in its "anthropologism" or even foists on the human being once again the Christian obliviousness to all truth of beyng.

## *117. The leap*

The meditation of "fundamental ontology" (laying of the foundation of ont*ology* as its overcoming) constitutes the *transition* from the end of the first beginning to the other beginning. This transition, however, is at the same time the run-up to the leap which alone can initiate a beginning and especially the other beginning as constantly surpassed by the first.

Prepared here in the transition is the most originary and thus the most historical decision, that either–or which allows no hiding places and no regions for evasion: *either* to remain trammeled to the end and to its running out, i.e., to ever new variants of "metaphysics" which become ever cruder, more groundless, and more aimless (the new "biologism" and the like), *or* to initiate the other beginning, i.e., to be resolved toward its long preparation.

Since the beginning occurs only in the leap, even this preparation must already be a leaping and, as preparatory, must originate in and spring from the confrontation (interplay) with the first beginning and with its history.

What is wholly other of the other beginning, versus the first, can be made clear through a saying that seems merely to play with an *inversion;* but in truth everything is transformed.

In the first beginning, being (beingness) is inventively thought (through νοεῖν and λέγειν), envisioned, and posited in the open realm of its essential occurrence so that beings might show themselves. In the wake of this beginning, being (beingness) then becomes a ὑπόθεσις or, more precisely, the ἀνυπόθετον ["what is not hypothetical"] in whose light all beings and nonbeings come to presence. In this way, beyng reigns for the sake of beings. But this basic relation now undergoes two interpretations which then join together and intermix: "being" as *summum ens* becomes the *causa prima* of beings, each of which is understood as *ens creatum,* and being as *essentia* or *idea* becomes the apriori of the objectivity of objects.

Being becomes the most common, the emptiest, the best known, and at the same time what *is* most eminently as that cause, "the absolute."

In all the variations and secularizations of Western metaphysics, this can be recognized again: being in service to beings even if, as cause, being would seem to be the master.

In the other beginning, however, beings are such as to bear the clearing into which they themselves come to stand, and this clearing essentially occurs as the clearing for the self-concealing, i.e., for beyng as event.

In the other beginning, all beings are sacrificed up to beyng, and only from there do beings as such receive their truth.

But beyng essentially occurs as event, the site of the moment of decision regarding the nearness and remoteness of the last god.

Here, in the ineluctable usualness of beings, beyng is the most unusual; and this strangeness of beyng is not a mode of its appearance but is beyng itself.

In the grounding domain of the truth of beyng, i.e., in Da-sein, the uniqueness of death corresponds to the unusualness of beyng.

The most frightful jubilation must be the dying of a god. Only the human being "has" the distinction of standing in front of death, because the human being is steadfastly in beyng: death the highest testimony to beyng.

In the other beginning, the truth of beyng must be ventured as grounding, as inventive thought of Da-sein.

Only in Da-sein does beyng attain the grounding of that truth in which all beings exist solely for the sake of beyng, beyng which lights up as the trace of the path of the last god. The grounding of Da-sein transforms the *human being* (seeker, preserver, steward).

This *transformation* creates the space of the other necessities for the decision regarding the nearness and remoteness of the gods.

### *118. The leap*

is the extreme projection of the essence of beyng, of such a kind that we place ourselves in what is thereby opened up, become steadfast, and by being appropriated come to ourselves for the first time. For the sake of an essential determination of beyng, however, must not beings indeed continue to play a *guiding* role? Yet what does "guiding" mean here? The delineation of being as that which in pregiven beings is their most general character would merely be something *subsequent* to the apprehension. The question would remain as to why and in what sense beings "are" for us. There is always and in advance a projection, and the question is only whether the projecting one as projector does or does not leap into the projected path as it opens up (cf. The interplay, *The first beginning*). The question is whether the projection itself is experienced and endured as an occurrence out of the event, or whether that which gleams in the projection is merely set back into itself as the emergent (φύσις—ἰδέα) in a self-releasing presentification.

Whence the ground of the decision regarding the direction and range of the projection? Is the determination of the essence of beyng subject to arbitrariness or, rather, to a highest necessity and thereby to a *plight*? But the plight different in each case, according to the era of being and its history; the concealment of the history of being (cf. The resonating, 57. *The history of beyng and the abandonment by being*).

*In the other beginning*, what matters is the leap into the fissuring center of the turning of the event in order to prepare the "there" with respect to its grounding and to do so knowingly, interrogatively, and by forging a style.

We can never grasp beings by explaining and deriving them on the basis of other beings. They can be known only out of their grounding in the truth of beyng.

Yet how very seldom do humans advance into this truth. How easily and quickly they make do with beings and thus remain disappropriated of being. How compelling is the appearance of the superfluousness of the truth of being.

## *119. The leap is prepared by asking the basic question*[2]

This requires knowledge of the guiding question and of the transition. The guiding question itself can be known only in its hitherto concealed history (cf. The interplay, 110. *The* ἰδέα, *Platonism, and idealism*).

1. The first beginning and its ending encompass the entire history of the guiding question, from Anaximander to Nietzsche.
2. The guiding question is not posed in the first beginning as an explicitly formulated question. Yet for that very reason it is grasped all the more originarily and is answered in a way that sets the norm: the emergence of beings, the presencing of beings as such in their truth, which latter is grounded in λόγος (gathering) and νοεῖν (apprehension).
3. The way from here to the first—and henceforth guiding—formulation of the question in Aristotle; the essential preparation in Plato; the Aristotelian confrontation with the first beginning, whereby that beginning receives an interpretation which becomes fixed for those who come later.
4. The ramifications of the question in the formulation (doctrine of categories; theo-logy) that now again steps back but still dominates every result and every approach; the recasting of the whole through Christian theology; in *that* form, the first beginning then alone remains historical, even still in Nietzsche despite his discovery of the inceptual thinkers as men of rank.
5. From Descartes to Hegel, another recasting but no essential change; withdrawal into consciousness and absolute certainty; with Hegel for the first time a *philosophical* attempt at a history of the question of beings from the basic viewpoint of absolute knowledge.
6. What lies between Hegel and Nietzsche takes many forms, but nowhere, not even in Kierkegaard, is it metaphysically originary.

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In contrast to the guiding question, the basic question as a *formulated* question begins with the very formulation of the question in order to leap from it back into the originary, basic experience of thinking the truth of beyng.

2. Cf. The interplay.

Even in its very *formulation,* however, the basic question has a completely different character. It is not a continuation of Aristotle's formulation of the guiding question. For it arises immediately out of a necessity stemming from the plight of the *abandonment by being,* an occurrence essentially co-conditioned by the history (and by the misunderstanding) of the guiding question.

The displacement into the essence of beyng and accordingly the asking of the precursory question (the question of the essence of truth) are different from all objectification of beings and all immediate access to them, whereby either the human being is altogether forgotten or else beings, as the certain, are referred to the "I" and to consciousness. On the other hand, the *truth* of beyng and thus the essence of truth essentially occur only through steadfastness in Da-sein, through the experience of thrownness into the "there" out of belonging to the call of the event.

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In order for this wholly other questioning, as constancy in Da-sein, to rise up at all to a decidable possibility, there must first be attempted, specifically starting with the guiding question and through its complete unfolding, a transition to the leap into the basic question; there can never be attempted an immediate transition to the basic question. It needs to be made clear that and why the question of the truth (meaning) of beyng remains unasked in the guiding question. This unasked question is the basic question, *seen* within the purview and on the path of the guiding question and seen only by way of an indication; time as the truth of beyng; beyng experienced in the first beginning as various forms of presencing.

*Being and Time* is the *transition* to the leap (the asking of the basic question). Therefore, as long as this attempt is accounted a "philosophy of existence" [*"Existenzphilosophie"*], everything remains uncomprehended.

"Time" as primordial temporality signifies the originary unity of the self-clearing and self-concealing transporting and provides the most proximate ground for the grounding of Da-sein. This approach does not mean that the previous form of the answer is to be retained or even replaced; thus, it is not that instead of "ideas" (or their distortion in the nineteenth century) and "values," other "values" or even no values at all are to be posited. Instead, "time" (and, in correspondence, everything included in the term "existence" [*"Existenz"*]) has here a completely different kind of meaning, namely, that of the grounding of the open site of the moment for the historical being of humans. Because all decisions hitherto in the realm of "ideas" and "ideals" ("worldviews," cultural ideas, etc.) are no longer decisions, since they no longer question their

*space* of decision and still less interrogate truth itself as the truth of beyng, therefore meditation must first be turned to the grounding of a space of decision; i.e., before all else the plight of the lack of a sense of plight, the abandonment by being, must be experienced. But where everything in the domain of "culture," "ideas," "value," and "meaning" retains its previous sense, even though modified by superficial borrowings from the "philosophy of existence," there the abandonment by being is entrenched anew (viewed from within the *historicality of being* and inceptual thinking) and the lack of a sense of plight is, in a manner of speaking, raised to a principle.

Nothing is surmised here of the *incomparability* of the basic position in the other beginning, namely, that the leap, now as the question of the essence of truth itself, first brings the human being into the arena of the sudden occurrence and remaining absent of the gods, their advent and absconding. It is only this that the other beginning can will. Reckoned in the previous manner, that signifies *renunciation* of validity and of applicability in the sense of a "worldview" or "doctrine" or proclamation.

Not a *proclamation* of new doctrines to the bemired bustling about of humans; instead, a *dislodging* of humans out of the lack of a sense of plight and into the most extreme plight, namely, the plight of lacking a sense of plight.

### *120. The leap*

If we knew the law of the advent and absconding of the gods, then we could begin to grasp something of the sudden occurrence and remaining absent of truth and thus something of the essential occurrence of beyng.

Beyng is assuredly not—despite a view that has long been customary in the declining realm of the first beginning—the most general property of beings and thus their emptiest determination, as if we already knew "beings" and the task were merely to abstract that "general" feature.

Nor is beyng some immense being, one which would cause all the other, presumably known "beings" and would encompass them in this way or that.

Beyng essentially occurs as the truth of beings. Regarding them a decision is in each case already made through the essential occurrence of beyng, even if that essential occurrence is grasped ever so roughly and obliquely. Therefore the decision about truth is in every respect made with the leap into the essential occurrence of beyng.

What do we mean by this word "leap" which is easily misunderstood here, as is every other word?

The leap is the leaping into a preparedness for the belonging to the event. The event, viz., the intrusion and remaining absent, advent and absconding of the gods, cannot be compelled by thinking; on the other hand, thought can prepare the open realm which as time-space (site of the moment) makes the fissure of beyng accessible and endurable in Da-sein. Only in appearance is the event something carried out by humans; actually, being human occurs as historical through the appropriation that summons Da-sein in one way or another. The intrusion of beyng which is granted to historical human beings does not ever manifest itself to them immediately but only in a hidden way, in the modes of the sheltering of truth. Yet the intrusion of beyng, as seldom and sparse as it is, always comes out of the *persistent* remaining absent of beyng, for the mass and endurance of the absence are not less than those of the intrusion.

Beyng, as the essential occurrence of the event, is thus not an empty, indeterminate sea of determinability into which we leap from just anywhere inasmuch as we already "are." Instead, the leap first allows the "there," as appertaining and appropriated in the call, to spring forth as the site of the moment of some "where" and "when."

In the directions of its primordial manifestness and concealment, the entire fissure of beyng is thereby already co-decided. It is possible that the other beginning also may be able to hold fast to the event and shelter it as the clearing again only in a unique lighting up corresponding to the way φύσις alone (indeed scarcely and momentarily) came into gatheredness (λόγος) in the first beginning.

It is always only a few who arrive at the leap, and they do so on different paths. By creating and sacrificing, they always are the ones who belong to the grounding of Da-sein in the time-space of which beings as beings are preserved and thereby the truth of beyng is sheltered. But beyng is ever in extreme concealment and is transport into the incalculable and unique, at the sharpest and highest crest which both constitutes what is along the abyssal ground of nothingness and itself grounds the abyss.

Clearing and concealing constitute the essential occurrence of truth and may therefore never be taken as empty process or as object of "knowledge" in the sense of a representing. Clearing and concealing, in the manner of transporting and captivation, are the event itself.

Wherever and as long as it appears that there is an empty disclosure (which could be carried out in itself) of an immediate access to beings, then the human being is standing there only in the no-longer-grasped, and indeed never-yet-grasped, outskirts of abandonment which remain

left over and thus are still allowed and retained as the residue of an absconding of the gods.

The most genuine and broadest leap is the one of *thinking*—not as though the essence of beyng could be determined on the basis of *thinking* (assertion) but because here, in *knowledge* of the event, the fissure of being is penetrated the furthest and the possibilities of sheltering the truth in beings can be gauged most extensively.

Thinking, as inceptual, grounds the time-space in its structure of transporting and captivating and penetrates the fissure of beyng in the uniqueness, freedom, contingency, necessity, possibility, and actuality of the essential occurrence of beyng.

The grounding of the time-space does not project an empty table of categories; instead, as *inceptual*, thinking is intrinsically historical, i.e., determined by the plight of the lack of a sense of plight. Such thinking reaches ahead into the necessities connected to the essential shelterings of truth and of the guiding knowledge of it.

If it does break out, the plight of the lack of a sense of plight will strike up against the remaining absent of both the advent *and* the absconding of the gods. This remaining absent is all the more uncanny the longer churches and forms of divine service survive (and seem permanent) and yet are unable to ground an original truth.

The leap is a knowing one into the momentariness of the site of the intrusion; it is that first move which leaps into the sheltering of the appropriation in an indicative word (cf. the essential occurrence of beyng).

### *121. Beyng and beings*

Place on one pan of a scale all things and objectively present beings, plus the machinations in which they are congealed and entrenched, and place on the other pan the projection of beyng, plus the weight of the thrownness of the projection. In what direction will the pointer of the scale lean? Toward the side of things objectively present in order to allow the impotency of the projection to spring up into ineffectualness.

Yet who is weighing with this scale? What is objectively present? What rages in machinations? All these issues never reach the truth of beyng; they clothe themselves instead in the mere appearance of a ground and of indispensability in that they withdraw from truth and want to disavow their primary moment, objective presence, as a nullity.

Who ordered this scale of the kind used in the market place and demands that everything be weighed on it alone?

Who leaps over this sort of weighing, ventures the unweighable, and places beings back into beyng?

Where is the space for carrying that out? Is it not obvious that the weighable must be, in order for the truth of beyng to occur essentially? Yet must not the unweighable alone be ventured on the scale?

With respect to what is closest, usual, and continuous, beings will always outdo beyng and drive it away. And that will not occur when beings develop as gathered into themselves but, rather, when beings become objects and states of dissembling machinations and are dissolved into nonbeings. Here the most extreme *dissipation* of beyng happens in the most ordinary publicness of beings that have become a matter of indifference.

Can we gauge from here the untruth to which beyng must succumb? Can we appreciate its truth, which stands opposed to dissipation, essentially occurs as pure refusal, and possesses for itself uniqueness and complete strangeness?

The stillest and steepest paths and passages must be found in order to lead out of the already all-too-long-lasting habituality and exhaustion of beyng and to ground for beyng (in that which it itself appropriates as event, i.e., in Da-sein) the site of its essential occurrence.

*122. The leap*
(the thrown projection)

is the carrying out of the projection of the truth of beyng, in the sense of an entering into the open realm such that the projector of the projection experiences himself as thrown, i.e., as appropriated by beyng. The opening accomplished by the projection is an opening only if it occurs as an experience of thrownness and thus of belonging to beyng. That is what makes it essentially distinct from all merely *transcendental* modes of knowledge regarding conditions of possibility (cf. The leap, 134. *The relation between Da-sein and beyng*).

The thrownness does testify to itself, however, and does so only in the basic occurrences of the concealed history of beyng and indeed, for us, above all in the plight of the abandonment by being and in the necessity of the decision.

As the projector projects and speaks thoughtfully "of the event," it is revealed that he himself, the more he projects, the more is he thrown as one who is already thrown.

The opening up of the essential occurrence of beyng manifests that Da-sein does not accomplish anything, except for catching on to the oscillation of appropriation, i.e., entering into this oscillation and

thus for the first time becoming itself: the preserver of the thrown projection, *the grounded one that grounds the ground.*

### *123. Beyng*

Let us venture the immediate utterance:

Beyng is the trembling of divinization (the trembling of the resonance that announces the decision of the gods about their god).

This trembling expands the temporal-spatial playing field in which the trembling itself comes into the open as refusal. In this way, beyng "is" the appropriating event of the ap-propriation of the "there," of that open realm in which it itself trembles.

Beyng must be thought out to this extremity. It thereby illuminates itself as the most finite and richest, the *most abyssal* of its own intimacy. For beyng is never a determination of the god as god; rather, beyng is that which the divinization of the god needs so as to remain nevertheless completely distinct from it. Neither is being (as is the beingness of metaphysics) the highest and purest determination of the θεῖον and *Deus* and of the "absolute," nor is it (as pertains to this interpretation) the most general and most vacuous roof covering everything of which it is not the case that it "is" not.

Yet, as refusal, beyng is not mere withholding and seclusion; on the contrary, refusal is the intimacy of an allocation. What is allocated in the trembling is the clearing of the abyssal "there." The "there" is allocated as something to be grounded, as Da-sein.

Thus through the truth of beyng (for that is what this allocated clearing is) the human being is claimed originarily and otherwise. Through this claim of beyng itself, the human being is appointed as the steward of the truth of beyng (being human as "care," grounded in Da-sein).

Refusal is the most intimate compelling of the most originary and ever-inceptual plight, a compelling into the necessity of defense against the plight.

The essential defense is not supposed to ward off the plight so as to get rid of it. In resisting it, the defense must instead precisely preserve the plight and extend it into its being carried out in accord with the diffusion of the trembling.

Therefore, beyng as the allocating refusal is the ap-propriation of Da-sein.

Yet this ap-propriation tends toward what is proper to itself through a trembling of divinization, and this divinization needs the temporal-spatial playing field for its own decision.

The stewardship of the human being, however, is the ground of another history. For this stewardship is not carried out merely by keeping one's eye on objectively present things. It is instead a stewardship that grounds. It must institute and shelter the truth of beyng in "beings" themselves, which thereby once more—by entering into beyng and its strangeness—develop the captivating simplicity of their essence, pass over all machination, and withdraw from lived experience so as to establish another dominance, i.e., domain, which the last god has self-appropriated.

Only through great breakdowns and upheavals of beings do the beings which have been constrained into machination and lived experience and have already congealed into nonbeings come to give way before beyng and thereby enter its truth.

Every weak mediation and vindication traps beings still more in the abandonment by being and turns the forgottenness of being into the one and only form of truth, namely, the form of the untruth of beyng.

How is even the smallest space supposed to be acquired here for the presentiment that *refusal is the first and highest gift of beyng, indeed its primordially essential occurrence itself?* Refusal eventuates as the withdrawal that incorporates into the stillness in which truth, in accord with its essence, comes anew to the decision as to whether it can be grounded as the clearing for self-concealment. This self-concealment is the unconcealment of the refusal; it is the allowance to belong in the strangeness of another beginning.

### *124. The leap*

To bring the essential occurrence of beyng into the grasping word—what is ventured in such a project?

This knowledge, so inconspicuous and daring, can be withstood only in the basic disposition of restraint. Then this is also knowledge that every attempt to ground and explain the venture extrinsically, thus not on the basis of what it ventures, falls short of that which is ventured and undermines it. Is this knowledge then not a matter of arbitrariness? Certainly; but the question still remains as to whether this arbitrariness might not be the highest necessity of a compelling plight, of the plight that forces into utterance the thoughtful saying of being.

### *125. Beyng and time*

"Time" should become experienceable as the "ecstatic" playing field of the truth of beyng. Trans-position into the cleared region is supposed

to ground the clearing itself as the open realm in which beyng gathers itself into its essence. Unlike something objectively present, such an essence cannot be proved; its essential occurrence must be expected to arrive like a jolt. What comes first and remains for a long time: to be able to wait in this clearing until the intimations arrive. For thinking no longer possesses the advantages of a "system"; thinking is historical in the peculiar sense that beyng itself as appropriating event bears all history and therefore can never be calculated. In place of systematics and deduction, there now stands historical preparedness for the truth of beyng.

Such preparedness above all requires that this truth itself already create, out of its scarcely resonating essence, the basic traits of its site (Da-sein). The human subject must be transformed into the builder and steward of that site.

At issue in the question of being is nothing other than the carrying out of this preparation for our history. All "contents," "opinions," and "itineraries" within the particulars of the first attempt (*Being and Time*) are contingent and can disappear.

What must remain, however, is the wide reach into the temporal-spatial playing field of beyng. This wide reach will take hold of everyone who has become strong enough to think through the first decisions. In the domain of these decisions and in conjunction with the era into which we are consigned, a knowing seriousness is appropriate. This seriousness no longer concerns itself with good and bad, decline and recovery of the tradition, amiability and violence, but merely sees and grasps the things that *are*, so as to help these beings (in which a distortion reigns as something essential) into beyng and to bring history to its native soil.

Therefore *Being and Time* does not present an "ideal" or a "program." Instead, it is the self-preparing beginning of the essential occurrence of beyng itself—not what *we* think up but what compels *us* (supposing we have become mature enough for it) into a thinking which neither teaches a doctrine, nor calls forth "moral" action, nor secures "existence" ["*Existenz*"], but which "merely" grounds truth as the temporal-spatial playing field wherein beings can again be beings, i.e., can be for the sake of the preservation of beyng.

Because many of these preservations, and indeed exceptional ones, are required to let beings arise in themselves at all, there must be art, in whose *work* the truth is set.

### *126. Beyng, beings, and the gods*

Beingness once became what *is* most eminently (ὄντως ὄν), and following this opinion beyng became the very essence of God, whereby

God was conceived as the producing cause of all beings (the source of "being" and thus itself necessarily the highest "beyng," what *is* most eminently).

That makes it seem as if beyng (because transferred into this that *is* most eminently) is valued the highest and thus also grasped in its essence. Yet this is a misunderstanding of beyng and an avoidance of the question of beyng.

Beyng attains its greatness only if it is recognized as that which both the god of gods and all divinization *need*. What is "needed" is opposed to all mere utilization. For it is the appropriating event of the ap-propriation of Da-sein in which, as the essential occurrence of truth, the stillest site is grounded, namely, the temporal-spatial playing field of the passing-by, the unprotected "amidst" which unleashes the storm of ap-propriation.

Beyng never *is* more fully than beings but also never less fully than the gods, because these latter "are" not at all. Beyng "is" the "between" amidst beings and the gods, utterly and in every respect incomparable, "needed" by the gods and withdrawn from beings.

Therefore attainable only through the leap into the abandonment by being as divinization (refusal).

### *127. The fissure*

is the self-contained unfolding of the intimacy of beyng itself, to the extent that we "experience" beyng as refusal and as the encompassing refusal. If one wanted to attempt the impossible and grasp the essence of beyng with the help of the "modalities" of "metaphysics," then one might say: refusal (the essential occurrence of beyng) is the highest actuality of the highest possibility as possibility and is thereby the first necessity (prescinding of course from the question of the derivation of "modalities" out of οὐσία). This "clarification" of beyng tears it from its truth (the clearing of Da-sein) and degrades it to a pure and simple objectively present thing in itself. That is the worst devastation which can befall a being. And here it is transferred to beyng itself. Instead, we must try to think the fissure on the basis of the fundamental essence of beyng, in virtue of which beyng is the realm of decision for the battle among the gods. This battle is waged over their advent and absconding; it is the battle in which the gods first divinize and bring their god into a decision.

Beyng is the trembling of this divinization, trembling as the expanding of the temporal-spatial playing field in which the trembling itself, as refusal, appropriates to itself its clearing (the "there").

The intimacy of this trembling requires the most abyssal fissure, and in the latter the inexhaustibility of beyng might be inventively thought by way of surmises.

### *128. Beyng and the human being*

From what does the human being gain an intimation and representation of beyng? The ready answer is: from an experience of beings. But how is that to be understood? Does the experience of beings merely remain an occasion, indeed *the* occasion, for forming the representation of beyng? Or, instead, is beyng as beingness immediately grasped "on" beings and "in" beings? Furthermore, the often-repeated question immediately looms before us: how can beings be experienced as beings unless something is already known of beyng?

Or is it precisely not from beings that one gains an intimation of beyng but, rather, from that which alone is of equal rank with beyng, as constantly appertaining to beyng, namely, from nothingness? Yet how are we to understand nothingness here? (Cf. The leap, 129. *Nothingness.*) *In the sense of an excess of pure refusal. As "nothingness" gains in richness, to that extent beyng gains in simplicity.*

The first task, however, is to ground the *truth* of beyng. Only then do we take the negative from the insidious word "nothingness" and lend it the power of referring to the *abyssal* character of beyng.

Is it only the human being that has an intimation of beyng? How do we know of this exclusivity? And is this surmising of beyng the first, essential answer to the question of *what* the human being is? For the first answer to that question is the transformation of it into the form: *who* is the human being?

The human being has an intimation of beyng, is the surmiser of beyng, because beyng ap-propriates the human being and does so specifically such that the ap-propriation first needs something that is self-proper, i.e., a *self*. This selfhood has to be withstood in that standing fast which allows the human being, by taking a stand in Da-sein, to become the being that can be encountered only in the who-question.

### *129. Nothingness*

From the perspective of beings, beyng "is" *not* a being; it "is" a nonbeing and so, according to the usual conception, nothingness. This way of thinking is unassailable, especially if beings are taken in the sense

of objects and objectively present things and nothingness signifies the utter negation of beings understood in that sense. Thereby negation itself has the character of an objective assertion.

This "negative" determination of "nothingness," in relation to the most general and emptiest objective concept of "being," is indeed the "most negative," and everyone immediately and readily feels antipathetic to it. If our inquiry concerned only this acknowledged (though not yet conceptualized) nullity, then such an inquiry could not claim to place metaphysics in question and to determine the belonging together of beyng and nothingness more originarily.

But what if beyng itself were the self-withdrawing and essentially occurred as refusal? Is the latter a nullity or, rather, the highest gift? Indeed, is it not primarily on account of *this negativity* of beyng itself that "nothingness" is full of that *assigning* "power" the enduring of which is the origin of all "creating" (beings coming to be more fully)?

If now the abandonment by being pertains to the "beings" of machination and lived experience, can it be surprising that "nothingness" is misinterpreted as sheer nullity?

If the "yes" of "making" and "lived experience" determines the actuality of the actual so exclusively, then how reprehensible must every "no" and "not" appear! For the decision regarding these always depends on the immediate and unreflected way the customary "yes" is raised to that pure and simple "yes" which lends measure to every "no."

Yet the essential, "creative" "yes" is more difficult and rarer than would be admitted by the usual affirmation of what is current, graspable, and satisfying. Therefore those who dread and those who are contemptuous of the "no" must always be interrogated first concerning *their* "yes." And then it is often shown that they themselves are not at all certain of their "yes." Could this be the reason they become the allegedly valiant adversaries of "nothingness"?

Finally, what is the origin of the "yes" and the "no" and also of the distinction and opposition between them? To put it in a different way: who founded the distinction between the possibility of affirmation and negation, the "and" of the affirmable and the negatable? Here all "logic" fails, and metaphysics does so afortiori, since these indeed grasp beingness only on the basis of *thought*.

The counter-turning must lie in the essential occurrence of beyng itself, and the ground is ap-propriation as the refusal which is an assigning. Then the "no" and the "not" would precisely be what is more originary in beyng.

*130. The "essence" of beyng*

If this essence is to be designated in a few words, then perhaps the following turn of phrase will serve:

Beyng essentially occurs as the *event of grounding the "there"* or, in short, as the *event*. Yet everything here is likely to be misinterpreted, and even if the misinterpretations are rejected, it must always be borne in mind that no formula can say what is essential, because formulas, without exception, are wont to be thought and said on only one level and in only one respect. A preliminary clarification, however, might help overcome what is formulaic here.

The event *of* grounding the "there" is meant in the sense of the *genitivus objectivus*: the "there," the essential occurrence of truth in its grounding (the more original moment of Da-*sein*) is what is ap-propriated, and the grounding itself *clears the self-concealing*, the event. *The turning* and the belonging of truth (clearing of self-concealment) to the essence of beyng.

What is true and, thereby, beings as well are first determined out of the original essence of truth, indeed in such a way that now beings no longer *are*; instead, *beyng* rises up toward "beings." In the other beginning of thinking, beyng is therefore experienced as event, specifically such that this experience, as springing forth, transforms all relations to "beings." Henceforth humans—i.e., the essential human being and the few of that kind—must build their history out of Da-sein, i.e., above all, must effectuate beings out of *beyng* toward beings. Not only as before, such that beyng is something forgotten (merely and ineluctably intended in advance) but such that beyng, its *truth*, explicitly bears every relation to beings.

This demands restraint as the basic disposition which disposes that stewardship in the time-space for the passing by of the last god.

The success or failure of this overturning of the human being as hitherto (i.e., first of all, the grounding of a more original truth in beings of a new history) cannot be calculated. It is instead given or withheld by the appropriation itself, even if these present meditations already think in advance the essential occurrence of beyng and know the basic traits of that occurrence.

The ap-propriation of the grounding of the "there" requires, to be sure, human cooperation, and that certainly signifies something essential and perhaps something already impossible for humans today.

For they must be extricated from the currently reigning basic conditions, which amount to nothing less than the disavowal of all history.

Human *cooperation* requires especially the deepest preparation for *truth*, for questioning the essence of what is true while dispensing with every support in the findings and contrivances of machination.

In the other beginning, beings (those in a determinate domain and region, or beings as such) can no longer be normative for beyng. Here thought reaches so far ahead toward—or, better, into—the "there" that the truth of beyng is lit up in an originary way.

Beyng becomes that which is alienating and specifically such that the grounding of its truth heightens the strangeness and maintains all beings *of* this beyng in the strangeness characteristic of beyng. The utter uniqueness of the appropriating event and of all the momentariness (which is assigned to this uniqueness) of Da-sein is fulfilled only then. And only then is the deepest pleasure, out of its ground, set free as the *creativity* which in the most reticent restraint is preserved from deteriorating into a sheer, insatiable riot of blind drives.

### *131. The excess in the essence of beyng* (self-concealment)

This excess [*Über-maß*] is not a mere quantitative surplus; it is instead the self-withdrawing of all quantification and measuring. Yet, in this self-withdrawing (*self-concealing*), beyng possesses its nearest nearness in the clearing of the "there" and does so by appropriating Da-*sein*.

The excesses of the appropriation belong to it itself but not in the manner of a property, as if there could be ap-propriation without excess.

To be sure, the excess is also not the "beyond" of a super-sensible but, as ap-propriation, is the compelling of beings.

This excess is the self-withdrawing of *measuring out*, because it first lets arise and holds open the *strife* and thus also both the space of the strife and everything distant.

The strife of beyng against beings, however, is this *self-concealment* of the restraint of an originary belonging.

Everywhere in this giving self-withdrawal, appropriation thus possesses the character of *self-concealment*, which needs the broadest clearing in order to occur essentially.

*132. Beyng and beings*

This distinction has been understood ever since *Being and Time* as the "ontological difference," and the aim has been to keep the question of the truth of beyng safe from all admixture. But this distinction is immediately applied to the path from which it originated. For there beingness comes to validity as οὐσία, as ἰδέα, and, in its train, as objectivity qua the *condition of the possibility* of an object. Accordingly, the effort to go beyond the first approach to the question of being as it was instituted in *Being and Time* and in the works which radiated out from it ("On the Essence of Ground" and the Kant book[3]) required various attempts to master the "ontological difference" and to grasp its origin itself, i.e., its genuine *unity*. Therefore, the endeavor had to be made to get free of the "condition of possibility" as a merely "mathematical" retrogression and to grasp the truth of beyng out of the latter's *own* essence (event). That explains why this distinction has been so tormenting and discordant. For, as necessary as the distinction is and even if it must be thought in terms of the tradition in order to create a very first horizon for the question of beyng, it is just as fatal—since it indeed arises precisely from an inquiry into beings as such (beingness), and that path never leads immediately to the question of beyng. In other words, it is precisely this distinction that becomes the genuine barrier obstructing the taking up of the question of beyng, insofar as the attempt is made, while presupposing the distinction, to go beyond it and ask about its unity. This unity is always no more than a reflection of the distinction and can never lead into the origin from which it could be seen that the distinction no longer is primordial.

Therefore, the task is not to surpass beings (transcendence) but, instead, to leap over this distinction and consequently over *transcendence* and to question inceptually out of beyng and truth.

In transitional thinking, however, we must withstand this discrepancy: *first*, to bring this distinction to an initial clarity, and *then* to leap over that very distinction. Yet such leaping over occurs only through the *leap* as the creative grounding of the ground of the truth of beyng, i.e., through the leap into the event of the appropriation of Da-sein.

3. *Kant und das Problem der Metaphysik* (GA3).

### *133. The essence of beyng*[4]

Beyng needs humans in order to occur essentially, and humans belong to beyng so that they might fulfill their ultimate destiny as Da-sein.

Does beyng not become *dependent* on an other, if this needing constitutes its very essence and is not a mere concomitant of that essence?

Yet how can we speak of de-pendency [*Ab-hängigkeit*] here, in view of the fact that this needing radically recreates what is needed and forces it to its self?

Conversely, how can human beings bring beyng under their domination if they must precisely give up their lostness in beings so as to become ap-propriated to beyng, belonging to beyng?

*This oscillation of needing and belonging* constitutes beyng as event, and our thinking is in the first place obliged to raise the movement of this oscillation into the simplicity of knowledge and to ground it in its truth.

Thereby, however, we must renounce the habit of striving to assure that this essential occurrence of beyng is representable at will for everyone at any time.

Instead, we reach the uniqueness of the oscillation in its pure self-concealment in each case only through the leap. Thereby we know that what we come by here is not the "ultimate"; it is rather the essential occurrence of stillness, that which is the most finite and most unique as the site of the moment of the great decision regarding the remaining absent and the advent of the gods. Only *therein* do we attain the stillness of the watch for the passing by of the last god.

The *uniqueness* of beyng (as event), its *unrepresentability* (not an object), its highest *strangeness*, and its essential *self-concealment*—these are indications we must follow up in order at first to prepare ourselves to surmise that which, versus the obviousness of beyng, is the most rare and in whose openness we stand, even if our humanity does for the most part pursue being-away.

These indications address us only if we *at once withstand* the plight of the abandonment by being and *confront* the decision regarding the remaining absent and the advent of the gods.

To what extent these indications bring about the basic disposition of restraint, and to what extent restraint disposes us toward compliance with them.

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4. Cf. The leap, 166. *Essential occurrence and essence.*

*134. The relation between Da-sein and beyng*

was first grasped in *Being and Time* as an "understanding of being," where "understanding" is meant in the sense of projection and that in turn as *thrown*, i.e., as belonging to an ap-propriation by beyng itself.

If we now fail to recognize the strangeness and *uniqueness* (incomparability) of beyng and, in unity with that, the essence of Da-sein, then we will all-too-easily lapse into the opinion that this "relation" corresponds to—or is even identical with—the one between subject and object. Da-sein, however, has overcome all subjectivity, and beyng is never an object, something we set over and against ourselves, something representable. Only beings can be objects and not even all beings.

What if "subjectivity" and, accordingly, the relation to the *objectivity* of the object are grasped in the Kantian manner as *transcendental*? Beyond that, what if the object "nature" counted as the only experienceable being, whereby objectivity would coincide with beingness? Would an opportunity not present itself here, and indeed a historically unique basic position, on the basis of which the relation between Da-sein and beyng could first be brought closer to our contemporaries by referring to the previous view *in spite of all the essential differences*? To be sure. And that is attempted in the "Kant book," although it was possible only by doing violence to Kant in the sense of working out a more original version of precisely the *transcendental* project in its unity, through an *exposition of the transcendental imagination*. This interpretation of Kant is, of course, incorrect *"historiologically,"* but it is essential *historically*, i.e., as related to the preparation for future thinking and only as so related. It is a historical directive toward something wholly other.

Just as surely as Kant's work is "historiologically" misconceived in such an interpretation, so there also falls into the same misconception that which is supposed to be brought nearer as the other, viz., what is to come: it seems we have here nothing else than an "existential" [*"existenziell"*] sort of "Kantianism" or one modernized in some other way. Thus if one maintains, rightfully, that Kant is historiologically distorted here, then one must also forgo proposing as Kantian the basic position out of which and into which the distortion resulted. In other words, such historiological, comparative reckoning does not touch what is essential. Historical confrontation (cf. The interplay) is precisely a procedure that just as much places the earlier history back into its hidden greatness and to the same extent, but only to that extent, counterposes the *other questioning*—not for the sake of comparison but in order to carry it out as compliance to that greatness and to its necessities.

And so the "Kant book" is perforce thoroughly ambiguous. Yet it is not a contingent offering, because Kant is still the only one since the Greeks who brings the interpretation of *beingness* (οὐσία) into a certain relation with "time" and thereby becomes a witness to the hidden reign of the connection between beingness and time.

Nevertheless, for him, as already for the Greeks, thinking (λόγος—forms of judgment—categories—reason) remains primary in establishing the horizon for the interpretation of beings as such. Over and above this and as a consequence of the procedure of Descartes, thinking as "thinking" gains mastery, and beings themselves become on the same historical basis in each case *perceptum* (the represented). That is, they become *objects*. Therefore, a grounding of Da-sein could not be at issue here; in other words, the question of the truth of beyng cannot be raised in such a way.

### *135. The essential occurrence of beyng as event (the relation between Da-sein and beyng)*

This essential occurrence includes the ap-propriation of Da-sein. Accordingly, to speak in the strict sense of the relation of Da-sein to beyng is misleading, inasmuch as it implies that beyng essentially occurs "for itself" and that Da-sein then takes up a relation to beyng.

The relation of Da-sein *to* beyng pertains intrinsically to the essential occurrence of beyng itself, which could also be conveyed by saying that beyng needs Da-sein and does not at all essentially occur without this appropriation.

The appropriating event is so strange that it seems first to be completed *through* this relation to an other, whereas its essential occurrence without the relation is indeed radically impossible.

To speak of the relation of Da-sein makes beyng ambiguous; it makes beyng into something over and against, which it is not—inasmuch as it itself first appropriates precisely *that which* it is supposed to be over and against. Therefore this relation is also utterly incomparable to the subject-object relation.

### *136. Beyng*[5]

Beyng—the remarkable erroneous belief is that beyng must always "be" and that the more constantly and the longer it is, the "more eminently" it is.

5. *Überlegungen* V, pp. 17f., 34, 51f.

But beyng "is" not at all; instead, it essentially occurs.

Then beyng, because it is the most unique, possesses the utmost rarity, and no one esteems the few moments in which it grounds a site for itself and occurs essentially.

Why does it happen that humans are so mistaken in their estimation of beyng? The reason is that they must be exposed to beings in order to experience the truth of beyng. In this exposure, beings are the true and the open and are so because beyng essentially occurs as self-concealment.

Thus humans adhere to beings, make use of beings, succumb to the forgottenness of beyng, and do all this *under the illusion* of accomplishing what is authentic and of remaining close to beyng.

Only where beyng keeps itself back as self-concealment can beings step forth, seem to dominate everything, and present the only bulwark against nothingness. Yet all this is grounded in the truth of beyng. Then the first and only consequence is to leave beyng in concealment and indeed to forget it. Still, to leave beyng in concealment is radically different from experiencing beyng as self-concealing. To experience beyng, to withstand its truth, certainly does bring beings back into their limits and takes from them their apparent uniqueness and pre-eminence. Yet they do not thereby come to be any less; on the contrary, they become beings in the more proper sense, i.e., they occur more essentially in the essential occurrence of beyng.

How very many (all) now talk of "being" and mean only beings and perhaps only those beings that provide an opportunity for evasion and reassurance.

To speak of the relation of the human being to beyng and, conversely, of the relation of beyng to the human being makes it seem as if beyng essentially occurred, with regard to the human being, as something *over and against*, as an object.

But the human being as Da-sein is ap-propriated by beyng as the event and thus belongs to the event itself.

Beyng "is" neither round about humans nor does it merely vibrate right through them as through beings. Instead, being appropriates Dasein and only thus essentially occurs *as event*.

By no means, however, may the event be represented as an "incident" or a "novelty." Its truth, i.e., *the* truth itself, essentially occurs only if *sheltered* in art, thinking, poetry, deed. It therefore requires the steadfastness of the Da-*sein* that repudiates all the semblant immediacy of mere representation.

Beyng essentially occurs as the event. That is the ground and abyss of the god's availing of the human being or, conversely, of the availability of the human being for god. But this availability is withstood only in Da-sein.

(If beyng can never be determined as the "most general," the "emptiest," and the "most abstract," since it is inaccessible to any representation, then it also, and indeed for the same reason, cannot be grasped as the "most concrete" and even less as the combination of these two interpretations, each of which is insufficient in itself.)

The reciprocal availability is disposed in Dasein in the basic disposition of restraint, and what is disposing is the event. Yet if we interpret disposition in terms of our notion of "feeling," then it will readily be said that being is now placed in relation to "feeling" instead of "thinking." But how impulsive and superficial is our understanding of "feelings" as "faculties" and "phenomena" of a "soul." How far are we standing from the essence of disposition, i.e., how far from *Da-sein*.

If it is still allowed, for the sake of a preliminary orientation, to characterize beyng on the basis of "beings," then we will call upon the actual as what genuinely is. We know the actual as the present, the constant.

In the other beginning, however, beings are never the actual in this sense of "presence." Such presence, even where it is encountered as constancy, is for the originary projection of the truth of beyng the most ephemeral.

What is *actual*, i.e., what *is*, is first that which is remembered and that which is still the prepared. Memory and preparedness open the temporal-spatial playing field of beyng in which thinking must renounce the "presence" that previously was the one and only determination. (Because it is here that the most proximate domain lies for the decision regarding the truth of beyng, the initiation of the leap to the other beginning had to be attempted as "*Being and Time*.") Yet one might want to retain the ordinary conception of time (predominant since Aristotle-Plato), leave the νῦν ["now"] its privilege, and derive the past and future as modifications of the νῦν, especially because memory can remember only out of and in calling upon something present and something that has been present and because what is in the future has but one destiny, namely, to become something present.

Although what is present is never the negative and participates in the grounding of memory and preparedness, yet all this is so only if the presencing of what in each case is present has already been borne and pervasively disposed by memory and preparedness. Only from the intimacy of these can the present gleam forth. In original experience, the present cannot be reckoned according to its ephemeralness but only according to its *uniqueness*. This latter is the new and essential content of the constancy and presencing that are to be determined on the basis of memory and preparedness.

## *137. Beyng*

In the other beginning, the essential occurrence of beyng itself must be apprehended as the inceptual and in its full strangeness with respect to beings. Beings themselves are then no longer what is familiar, from which beyng could be delineated as their mere vaporous residue, as if beyng were simply the not yet grasped and most general determination of otherwise known beings.

In the other beginning, there is carried out the extreme transporting from "beings" as supposedly *setting the standard*, no matter how much (cf. the abandonment by being) they might still dominate all thinking.

Beyng is here not a supervenient genus, not an added cause, not something that encompasses beings by standing behind and over them. If that were the case, beyng would be degraded to the level of an addendum, whose accessory character would not be undone by any elevation to "transcendence."

Beyng or, rather, its essential occurrence—out of which and back into which beings as beings first come to be in a concealed and sheltered way (cf. The grounding, on truth).

The question of the difference between being and beings has here a character that is totally unlike anything in the domain of the guiding question (the domain of ontology). The concept of the "ontological difference" merely preparatory, transitional from the guiding question to the basic question.

The truth of beyng, in which and as which the essential occurrence of beyng conceals itself in opening itself, is the event. That is at the same time the essential occurrence of truth as such. In the turning of the event, the essential occurrence of truth is likewise the truth of the essential occurrence. This reciprocity itself belongs to beyng as such.

The question of *why* there is at all truth as clearing-concealing presupposes the truth of the "why." But both, truth and the "why" (the call for a grounding), are the same.

The essential occurrence is the truth itself, which belongs to beyng and arises from beyng.

Only where, as in the first beginning, the essential occurrence appears merely as presencing, does there occur an *immediate separation* between beings and their "essence," and that is precisely the essential occurrence of beyng as presence. There by necessity the question of beyng as such, i.e., the question of its truth, cannot be experienced and asked.

### *138. The truth of beyng and the understanding of being*

Preliminary remark: if, without first heeding what was said in *Being and Time* about the understanding of being, understanding is taken as a kind of determining recognition of the inner "lived experiences" of a "subject" and the one who understands is accordingly taken as an I-subject, then a grasp of what is meant by the understanding of being is doomed to failure. The unavoidable result will be the coarsest misinterpretations, such as the view that the understanding of being makes beyng (beings are actually what is meant) "dependent" on the subject and that everything amounts to an "idealism" (the concept of which, moreover, remains obscure).

To oppose this view, we need to refer to the basic determination of *understanding* as projection. That means understanding is an opening up and is a projecting of oneself, and a placing of oneself, out into the open realm where in understanding one first comes to oneself as a self.

Furthermore, understanding as projection is a thrown projection, a coming into the open realm (truth) which already finds itself in the midst of opened beings, rooted in the earth and protruding up into a world. Accordingly, the understanding of being as grounding of the truth of being is the opposite of "subjectivation," since it is the overcoming of all subjectivity and of the modes of thought determined on that basis.

In understanding as thrown projection there lies necessarily the turning, in accord with the origin of Dasein; the projector of the projection is a thrown projector—but only in the throwing and through it.

Understanding is the carrying out and taking over of the withstanding steadfastness; it is Da-*sein*, and taking over is the undergoing wherein what is self-secluding opens itself as maintaining and binding.

### *139. The essential occurrence of beyng: Truth and time-space*[6]

Beyng essentially occurs; beings are.

*Beyng essentially occurs as the event.* Belonging to this are the uniqueness and strangeness in the momentariness of the site whose unforeseen incursion is its first broadening out.

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6. Cf. The leap and The grounding.

The form in which the incursion of beyng is initially posed and preserved is the predelineation of the domain for the sheltering of the truth of the approaching and absconding god.

The possible domain for the eruption of the truth of beyng is decided in part by the extent to which what has long been ungrounded, yet persists and is common, can be brought into a readiness for an incursion.

*Beyng essentially occurs as the event.* That is not a proposition; it is the nonconceptual reticence of the essence which opens itself only to the full historical carrying out of inceptual thinking. Beings first arise historically out of the truth of beyng, and that truth is sheltered in the steadfastness of Da-*sein*. Hence "being," as applicable as the term may be to everything, is never the *common*. Yet being essentially occurs, where and when it does, more closely and more intimately than any beings. Here, out of Da-sein, the complete otherness of the relation to beyng is thought and carried out, and[7] that happens in the time-space arising out of the transporting and captivating of truth itself. Time-space itself is a conflictual domain of strife. Out of this domain, from the immediate assault on beings as such (φύσις, ἰδέα, οὐσία), only *presence* was retained in the first beginning as graspable and paradigmatic for all interpretation of beings. Time thereby as the present, and space—i.e., *place*—as *here* and *there* within presence and belonging to it. In truth, however, space has no *presence*, just as it has no absence.

Spacing (which is temporalizing)—temporalizing (which is spatializing) (cf. the conflict of the strife) as the most proximate configuring domain for the truth of beyng, but not a relapse to the common, formal concepts of space and time (!); instead, resumption into the *strife*, world and earth—event.

### *140. The essential occurrence of beyng*

If being (beingness) is not explained through the expedient of positing a first cause of all beings, a cause which causes itself, if beings as such are not dissolved into objectivity and beingness in turn is not explained through the representation of objects and through their apriori, and if beyng itself is to come to occur essentially and yet all kinds of beings in themselves are to be kept aloof from it, then the necessary presupposition is a meditation which endures the abandonment by being as a plight. To this meditation the following will be clear:

The truth of being (and thus being itself) essentially occurs only where and when Da-sein occurs.

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7. See the afterword, p. 406.—Ed.

Da-sein "is" only where and when the being of truth occurs.

A turning—indeed *the* turning—which indicates precisely the essence of being itself as the event that oscillates in itself.

In itself the event grounds Da-sein (I.).

Da-sein grounds the event (II.).

Here grounding is reciprocally turning: I. bearing-protruding, II. instituting-projecting (cf. The leap, 144. *Beyng and the original strife*, p. 208f.).

### *141. The essence of beyng*[8]

The ap-propriation of Da-sein by beyng and the grounding of the truth of being in Da-sein—the turning in the event is not contained exclusively either in the call (the remaining absent) or in the belonging (abandonment by being); nor does it reside in both together. For these two themselves, and both together, are first attained in the oscillation of the event. Within the event, the event itself oscillates in the oscillation.

The trembling of this coming to be of the oscillation in the turning of the event is the most concealed essence of beyng. This concealment is cleared as concealment only in the deepest clearing of the site of the moment. In order to occur essentially in this seldomness and uniqueness, beyng "needs" Da-sein, and Da-sein grounds being human, is its ground, insofar as the human being in withstanding Da-sein grounds Da-sein through steadfastness.

### *142. The essence of beyng*

The trembling of the coming to be of the oscillation in the turning, the appropriation of the belonging, grounding, sheltering Dasein to the intimation—this essential occurrence of beyng is not itself the last god; instead, the essential occurrence of being grounds the sheltering, and thereby the creative preservation, of the god, who *pervades* beyng *with divinity* always only in work and sacrifice, deed and thought.

Hence thinking, as inaugural of the other beginning, also may come into the remote nearness of the last god.

It does so through and in its self-grounding history but never in the form of a result, i.e., in the form of a productive mode of representation

8. Cf. The grounding, The essence of truth.

which brings the god to shelter. All such claims, apparently the highest, are low and constitute a disparagement of beyng! (Cf. The grounding, 230. *Truth and correctness.*)

The appropriating event and its joining in the abyss of time-space form the net in which the last god is self-suspended in order to rend the net and let it end in its uniqueness, divine and rare and the strangest amid all beings.

The sudden extinguishing of the great fire—this leaves behind something which is neither day nor night, which no one grasps, and in which humans, having come to the end, still bustle about so as to benumb themselves with the products of their machinations, pretending such products are made for all eternity, perhaps for that "and so forth" which is neither day nor night.

## *143. Beyng*

as appropriating event. The ap-propriation destines the human being to be the property of beyng.

Then is beyng in fact the other, something over and against the event? No; for property is belongingness to the ap-propriation, and the latter itself constitutes beyng.

To be sure, the event must never be represented immediately and objectively. The appropriation is the oscillation between humans and gods and is precisely this "between" itself and its essential occurrence which is grounded through and in Da-sein.

The god is neither a "being" nor a "nonbeing" and is also not to be identified with *beyng*. Instead, *beyng* essentially occurs in the manner of time-space as that "between" which can never be grounded in the god and also not in the human being (as some objectively present, living thing) but only in *Da-sein*.

*Beyng* and the essential occurrence of its truth are of humans, insofar as the human being becomes steadfast as Da-sein. That is as much as to say: beyng does not essentially occur by the grace of humans, by the mere fact that humans occur.

Beyng "is" of humans in such a way that beyng itself needs the human being as the preserver of the site of the moment for the absconding and advent of the gods.

It is futile to try to set *beyng* off in relief against just any random being, especially since "just any being," if experienced only as something true, is already in each case the other of itself but is not *just any other* as the opposite belonging intrinsically to it. The *other* refers instead to that which, as a sheltering of the truth of being, lets beings be beings.

*144. Beyng and the original strife*[9]
(beyng or non-beyng in the essence of beyng itself)

The origin of strife from the intimacy of the *"not" in beyng*! The event.

The intimacy of the "not" in beyng: belonging first of all to the essential occurrence of beyng. Why? Can we still question in this way? If not, why not?

The intimacy of the "not" and also what is in strife in being—are these not what Hegel means by "negativity"? No; and yet he did experience something essential, as already did Plato in his *Sophist* and before him (more essentially and quite differently) Heraclitus. But Hegel sublates it in absolute knowledge; negativity there only to disappear and to keep the movement of sublation in play.

Precisely not the essential occurrence. Why not? Because being as beingness (actuality) on the basis of thinking (absolute knowledge). What matters is not—and indeed not first and only—that there "is" also a counter-part to every part and both belong together but, rather, that if indeed the "counter" as oscillation [*das Gegen as Gegenschwung*], then as event. Previously, there was always only sublation and gatheredness (λόγος), but now freeing and abyss and the full *essential occurrence* of original truth in time-space.

Now not νοεῖν, but the *sheltering steadfastness*. *Strife* as the essential occurrence of the "between," not as giving validity also to what is adverse.

The aphorism of Heraclitus on πόλεμος contains one of the greatest insights of Western philosophy, and yet it could not be developed for the question of truth, just as little as it could for the question of being (w. s. 1933–34[10]).

But whence the *intimacy* of the "not" in beyng? Whence such essential occurrence of beyng? Ever and again, questioning comes up against this issue, the one regarding the ground of the truth of beyng.

But truth itself the ground? And truth? It arises from holding oneself in the truth! Yet how is this an origin? To hold oneself in the truth: our burgeoning and our willing from our plight, because we are entrusted to ourselves and delivered up to ourselves—ourselves? Who are we *ourselves*?

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9. Cf. Being and notbeing—the decision.

10. Lecture course, "Vom Wesen der Wahrheit," winter semester, 1933–34 (GA36–7).

Therefore in fact not what is *ours;* rather, the fact that we endure the self as it is opening up, and in the self (cf. The grounding) the to-itself and thereby beyng as event open themselves in a concealed way.

Accordingly, not "we" the starting point, but "we": as exposed and dislodged, though in forgetfulness of this dislodging.

If in this way the event shines into selfhood, then residing therein is the direction toward *intimacy.*

The more originally we are ourselves, then all the further are we already set out into the essential occurrence of beyng, and reciprocally (cf. the essential occurrence of beyng—the reciprocal grounding of being and Da-sein).

The "ground" of intimacy is open only if the bedrock of questioning is assumed here. This bedrock what is decisive. Beyng nothing "human" in the sense of a human dominion, and yet the essential occurrence of beyng needs Da-sein and hence also needs the steadfastness of the human being.

### *145. Beyng and nothingness*

In the entire history of metaphysics, i.e., in all previous thought, "being" is always grasped as the beingness of beings and hence as these beings themselves. Today still, for every "thinker" the identification of being with beings is something that precedes, so to speak, and the reason is indeed an incapacity for drawing distinctions on the part of all philosophy.

Accordingly, nothingness is always grasped as a nonbeing and thus as *negativum.* If "nothingness" in this sense is even posited as a goal, then "pessimistic nihilism" is consummated, the disdain for every effete "philosophy of nothingness" is legitimated, and, above all, one is exempted from any questioning, while the "heroic thinkers" are distinguished precisely by their promoting of this exemption.

There is not the least in common between all this and my questioning of nothingness, which arises out of the question of the truth of beyng. Nothingness is neither negative nor a "goal." Instead, it is the essential trembling of beyng itself and therefore *is* more than any being.

The fact that the proposition from Hegel's *Logik,* "Being and nothingness are the same," is quoted in "What is Metaphysics?" [*Was ist Metaphysik?*] signifies—and can signify only this—a general agreement with regard to bringing together being and nothingness. For Hegel, however, "beyng" is not only a determinate, first stage of what is to be thought in the future as beyng, but this first stage, as the

*un*-determined and *un*-mediated, is already precisely the pure negativity of objectivity and of thinking (beingness and thinking).

As difficult as it will be for the future to extricate itself from "metaphysical" thinking, just as inaccessible to it will at first be "nothingness," which is higher than everything "positive" and "negative" in the totality of beings.

Thoughtful questioning must first have attained an original power to say "yes," which resides essentially beyond all optimistic bravado and all programmatic heroism, in order to be strong enough to experience as the most concealed gift the nihilating in beyng itself, which alone genuinely *un-settles* us into beyng and into its truth. Then we will indeed recognize that nothingness can never be reckoned, or balanced, *against* beyng, e.g., as what is to be shunned or denied, because beyng (i.e., nothingness) is the "between" for beings and for divinization and can never become a "goal."

### *146. Beyng and non-beyng*[11]

Because the "not" belongs to the essence of beyng (ripeness as the turning in the event; cf. The last god), beyng likewise belongs to the "not." In other words, what has genuinely the quality of the "not" is the negative and is in no way whatever mere "nothingness" as the latter is grasped through the representational denial of something, on the basis of which denial one then says: nothingness "is" not. But *nonbeyng* essentially occurs, and beyng essentially occurs; *nonbeing essentially occurs in the distorted essence, beyng essentially occurs as permeated with negativity.*

Only because beyng essentially occurs in this manner does it have nonbeing as its other, for this other is the other of itself.

*Insofar as beyng essentially occurs as permeated with negativity, it at the same time makes possible and compels otherness.*

Whence the extreme restriction here to the one and to the other and thus the either–or?

Out of the uniqueness of beyng there follows the uniqueness of its appertaining "not" and thus the uniqueness of the other.

The one *and* the other compel for themselves the either–or as first.

But this apparently most general and emptiest distinction has to be recognized as one that is such only for the interpretation of beingness as ἰδέα (being and thinking!): something (arbitrarily and in general)

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11. Cf. The leap, 144. *Beyng and the original strife;* cf. Prospect, 47. *The essence of decision.*

and the not-something (nothingness); the "not" likewise representationally groundless and empty.

Yet this apparently most general and emptiest distinction is the most unique and most fulfilled decision. Consequently a presupposition for it can never be, without self-delusion, an indeterminate representation of "beyng," if indeed there is such a representation; instead, beyng as event.

The event as the *hesitant self-withholding* and therein the ripeness of "time," the mightiness of the fruit, and the greatness of the bestowing, but in the *truth* as *clearing* for *self-concealing*.

The ripeness is gravid with the original "not," ripening not *yet* a bestowing, *no longer* both in the *oscillation*. All this itself withheld in the hesitation, and thus the *captivating* in the transporting. Here first the essential occurrence of the negative in beyng as event.

### *147. The essential occurrence of beyng*
### (the finitude of beyng)

What does it mean that being "is" in-finite [*un-endlich*]? The question cannot at all be answered, unless included in it is also the question of the essence of beyng.

And the same applies to the proposition that being is finite, if in-finity and finitude are taken as concepts relating to objectively present magnitudes. Or is a *quality* intended thereby? Which one?

Ultimately, the question of the essential occurrence of beyng stands outside of the conflict between those propositions. The proposition that beyng is finite is only intended to avert provisionally every sort of "idealism."

The conflict of those propositions would require saying that if beyng is posited as infinite, then it is in fact *determinate*. And if posited as finite, then its abyssal character is affirmed. For in-finity can certainly not be meant in the sense of endless flowing and straying but, instead, as a closed *circle*! On the other hand, the event stands in its "turning"! (conflictually).

### *148. Beings are*

That "proposition" does not immediately say anything. For it simply repeats what is already expressed by the word "beings." The proposition says nothing, as long as it is understood immediately (to the extent that that is even possible), i.e., as long as it is thought in a thought-less way.

But let the proposition be transposed into the domain of truth: being essentially occurs. Then it says: *beings belong within the essential occurrence of beyng.* Now the proposition has passed from thoughtless self-evidence to question-worthiness.

Thus the proposition turns out not to be the last thing that can be said; instead, it is the most preliminary thing that can be questioned.

What does it mean for beings to "belong within the essential occurrence of being"? Another question immediately arises: which beings? What are beings for us? That which is over and against us? That which has been put away, which we let stand there as objects? If beings "are" in virtue of encountering them, then why this *encounter*? When this encounter and how? For a representing?

Or are "beings" the *outflow of the essential occurrence of beyng*?

Or is it rather the case here, as long as "beings" are in this way taken *into* representation in general, that nothing can be said about them, since beings, as they "are" in each case out of a *sheltering* and in the manner of a sheltering, belong to beyng? Especially since beyng is historical and, at a moment, the event itself?

Do we not ever and again remain too deeply mired in the well-trodden tracks of representation, especially with our penchant for beings as a whole and in general, so that we still see very little (and even that very poorly) of what the uniqueness of beyng, once grasped, means for the question of being?

### *149. The beingness of beings distinguished according to* τί ἐστιν *and* ὅτι ἔστιν

This distinction, within the first beginning and thus coming to the fore in the history of the guiding question, must be connected to the interpretation of beings as such which presides there.

We call, to some extent arbitrarily, the τί ἐστιν the *quiddity* (whatness, *essentia*) and the ὅτι ἔστιν the *"mode"* (the fact that something is, and how it is, *existentia*). More important than the terms is the matter at issue itself and thus also the question of how this distinction arises out of the beingness of beings and accordingly belongs to the essential occurrence of beyng.

The immediate representation of this distinction and the elements distinguished leads to a dead end—the one of something that has been conventional to us for so long. "The door" has its whatness, and so do "the clock" and "the bird"; likewise, each of these has the fact that it is and how it is.

Does the ὅτι ἔστιν include only "actuality" or also possibility and necessity? Are the latter "modalities" modalities of *actuality*? If actuality itself is but one modality among others, then of what are these the *modalities*?

Does it suffice, preliminarily in the sense and horizon of the guiding question, to refer to distinctions in presence and absence, for example with respect to the present at hand and the ready to hand?

In any case, the immediate "thinking" of this distinction, as long as we continue to take such thinking as first and ultimate, does not exhibit anything that would determine the distinction as the proper horizon and the truth.

A merely formal (in the sense of taking the distinction as simply given and fallen from heaven) and dialectical consideration of the relation between *essentia* and *existentia* remains empty scholasticism and will be distinguished precisely by its remaining without a horizon and without a meditation on truth relative to the concepts of beingness in the broad sense. The expedient is then an attempt to explain "being" on the basis of the highest being as something produced and thought by this being.

Yet the historical fact remains: the development of the guiding question soon struck up against this distinction in beingness itself. Indeed very soon! At what point? When beings were interpreted as οὐσία—i.e., interpreted in the light of the ἰδέα. Why then and there? (Cf. The interplay, 110. *The* ἰδέα, *Platonism, and idealism*.) In a formal sense, it can be said that every "quiddity" has its modality and every modality is that of a quiddity. Thus both belong together. And hence the indication of a hidden, quite richer essence of beingness.

But *essentia* and *existentia* are not what is richer and are not the consequence of something simple. It is just the opposite: they are a certain impoverishment of an (in itself already richer) essence of beyng and of its truth (the temporality-spatiality of this truth as abyss).

The next step that must be taken in this confrontation is to manifest *the thinking* of οὐσία as a representing (νοεῖν) in its horizon and on its ground and to bring to light the character of οὐσία as constant presence. Today it is supposed that that character has always been known. That is correct and yet incorrect: correct, insofar as constancy and presence are implicitly meant and meant in advance, and yet incorrect insofar as these are not, precisely *as such*, brought to knowledge, grasped as "temporal" characteristics of a more originary time (of time-space), and—which is still more essential—questioned first from there.

### *150. The origin of the distinction between* what *a being is and the fact* that *it is*[12]

Beings are thereby already determined in their beingness and specifically as ἰδέα, the *look*, which is itself determined as *constant presence*. To what extent does the ἰδέα include both temporal and spatial determinations?

*Presence* (t) as *gatheredness* of what shines forth, of the look—*what*.
*Constancy* (t) as *persistence* and duration—*that* the look does not disappear.
*Constancy* (s) *what fills up*, what constitutes the constant being.
*Presence* (s) giving space, the whither of the replacement, *that* the being stands firm.

Each of the two determinations, presence and constancy, at once temporal and spatial and each respectively understood in the sense of temporalization and spatialization—the particular distinction we take all too conventionally and without question as that between the "what" and the "that" of a being.

Whence this doubling in temporalization and spatialization? From their fundamental essence as transporting *and* captivating, and this rooted in the essence of truth (cf. The grounding, 242. *Time-space as abyss*).

If the "what" and the "that" as determinations of *beingness*, as well as this latter, are not questioned with respect to their truth (time-space), then all discussions of *essentia* and *existentia* remain, as happened in the Middle Ages, an empty wrangling over uprooted concepts.

But beingness is already founded on the hidden and insurmountable "differentiation" between beyng and beings.

### *151. Being and beings*[13]

This differentiation first from the guiding question of beingness and bemired there (cf. The interplay, 110. *The* ἰδέα, *Platonism, and idealism*). Yet also in the other beginning, this differentiation possesses its truth, indeed only now acquires its truth. For, now, when beingness is no longer questioned from the standpoint of "thinking" (not beingness

12. Cf. The interplay, 98. *The projection of beingness upon constant presence*, and 110. *The* ἰδέα, *Platonism, and idealism;* cf. lecture course, *Die Grundprobleme der Phänomenologie*, summer semester 1927 (GA24).

13. Cf. The leap, 152. *The levels of beyng*.

and thinking, but "being and time" understood transitionally), there the "differentiation" names that domain of the event of the originating essential occurrence of being in the truth, i.e., in the sheltering of truth, whereby beings as such first enter into the "there" (cf. The grounding, 227. *On the essence of truth*, p. 279).

The "there" is the occurring, *ap-propriated, and steadfast* site of the moment of the turning for the clearing of beings in the appropriation. The differentiation no longer contains anything of what is without foundation and of what is meant and needed only in the logical-categorial-transcendental sense. The mere representation of being and beings in their differentiation is now vacuous and misleading insofar as it holds fast to mere representation.

What is opened up for thought in this representation can be conceived only by comprehending the entire conjuncture of the projection of Da-sein.

## *152. The levels of beyng*[14]

Whence this ordering into levels? Already on the basis of the ἰδέα and the nearness to it—cf., for example, Plato's *Republic*, although there the levels are levels of "beings" or, more specifically, levels proceeding from nonbeings to beings all the way up to ὄντως ὄν.

Then especially the *neo-Platonic* order of levels!

*Christian* theology—*ens creatum* and *analogia entis*.

Wherever a *summum ens* is posited. Leibniz: slumbering monads ↔ central monad. Everything in a revised neo-Platonic form of a system in German Idealism. To what extent this all goes back to Plato and is Platonism; always only levels of beings as varying fulfillments of the highest beingness.

*Are there at all levels of this sort and even levels of beyng, if the question is posed proceeding from the truth of being as event?*

If we consider the differentiation between beyng and beings as an appropriation of Da-sein and a sheltering of beings, and if we note that everything here is thoroughly historical and that a Platonic-idealistic system has become impossible on account of its insufficiency, then there remains the question of how to place in order what is living, "nature" and what is non-living in it, tool, machination, work, deed, sacrifice, and their power of truth (primordiality of the sheltering of truth and thereby the originating essential occurrence of the event). Every representational and calculative order is superficial here;

14. Cf. The leap, 132. *Beyng and beings*, and 154. *"Life."*

essential is only the historical necessity in the *history* of the truth of beyng whose era is dawning.

How do matters stand with "machination" (technology), and how are all shelterings gathered together in it, or, first and foremost, how is the reaching out of the abandonment by being entrenched in it?

What is essential is the historical grounding power of sheltering (a power which grounds Dasein), as is also the decidedness toward this sheltering and toward its scope for the enduring of the event.

In accord with the types of "ontologies" proper to the different "realms" (nature, history), does there not yet remain at least a provisional way of creating a horizon for the projection according to being, whereby those realms might be experienceable in a new manner? Something like that could become necessary as *transition*; but it is still precarious inasmuch as it will be very tempting to slip from there into a systematics of the earlier style.

Yet if the "ordering" is a joining and is subject to the formation of history and to the enduring of its mystery, then this joining itself can, indeed must, possess a realm and a way; not just any arbitrary way of sheltering (such as technology) can be subjected to meditation.

It must be recalled here that sheltering is always the playing out of the strife between world and earth, that these pass under each other while surmounting each other, and that the sheltering of truth plays out first and foremost in their countercurrent.

World is "earthly" (earthy), earth is worldly. Earth, because it is related to history, is in one respect *more originary* than nature. World is higher than merely "created" things, because it is *formative of history* and so lies closest to the event.

Then does beyng indeed possess levels? Properly speaking, no; but neither do beings. Then what is the source and the sense of the manifold of *shelterings*? That cannot be explained and cannot be derived by reckoning up a plan of Providence. Yet what matters just as little is mere acceptance in representation. Instead, the issue is the *decision* in the historical necessities out of the respective era of the history of being.

What is technology supposed to be? How does technology stand, not in the sense of an *ideal*, but with regard to the necessity of overcoming the abandonment by being or of radically placing it up for decision? Is technology the historical path to the *ending, to the reversion of the last human being into the technicized animal, the one that thereby loses even the original animality of the inserted animal? If technology is taken up beforehand as a sheltering, can it be inserted into the grounding of Da-sein?*

And so the decision with regard to every sort of sheltering is momentarily reserved for us; in other words, what is reserved is that which we pass by in our passing away.

### *153. Life*

Since every living thing is organismic, i.e., bodily, it is *possible* to take this bodily thing as a body-object and then consider it mechanistically. There even are certain tasks which require such a view, such as the measurement of size and weight (to be sure, such measurement immediately stands within the horizon of an interpretation of living beings).

The question remains as to whether what *can* be done in such a (mechanistic) way ever leads to what, first and foremost, *must* be done, assuming that a fundamental relation to living beings is necessary. To what extent is that the case? What are plants and animals to us, apart from their use for our sustenance and adornment?

Are living beings what is effortless? Something like that would be most difficult to see if everything is directed toward effort and toward its overcoming and if everything moves within machination!

Can there be "biology" as long as the fundamental relation to living beings is unclear, as long as the living being has not become the other resonance of Da-sein?

But must there be "biology," since it derives its justification and its necessity from the sovereignty of science within modern machination? Will not every biology necessarily destroy "living beings" and thwart a fundamental relation to them? Must this relation not be sought completely outside of "science"? In what space should this relation abide?

"Living beings," like everything that can be objectified, will offer scientific progress endless possibilities and yet will also withdraw more and more, the more groundless becomes science itself at the same time.

### *154. "Life"*[15]

a "mode" of the beingness (beyng) of beings. The initial opening of a being toward itself in the preservation of the self. The first darkening in

15. Cf. The leap, 152. *The levels of beyng;* cf. biologism in The interplay, 110. *The* ἰδέα, *Platonism, and idealism,* p. 173f.

the preservation of the self grounds the absorption of the living being, and in this absorption all stimulation and stimulatability are carried out, and so are the various levels of darkening and of its development.

The *darkening* and the essence of *instinct*. The *preservation* of the self and the *priority of the "species"*; this does not know any "individual" as egotistical.

The darkening and *worldlessness*. (Earlier as *world-poor*! Liable to be misunderstood. The stone not even worldless, because even without darkening.)

Rigidifying and reversion of life out of the initial opening. Accordingly, also no seclusion, unless the living being is included—"earth" (stone, plant, animal). Stone and river not without plant, animal. How does the decision regarding "life" stand and fall? Meditation on "the biological."

### *155. Nature and earth*

Nature, separated out from beings by the natural sciences—what happens to it through technology? What happens is the destruction of "nature," a destruction that is ever increasing or, rather, is simply rolling on to its end. What was nature once? It was the site of the moment of the advent and sojourning of the gods; and that was when nature, still φύσις, rested in the essential occurrence of beyng itself.

Subsequently, nature soon became a *being* and then even the counterpart of "grace" and, after this degradation, was completely set out in the compulsion of calculative machination and economics.

Ultimately what remained were "scenic views" and recreational opportunities, and now even these have been calculated to gigantic proportions and prepared for the masses. And then? Is that the end?

Why is the earth silent at this destruction? Because the earth is not allowed the strife with a world, not allowed the truth of beyng. Why not? Is it because that gigantic thing, the human being, becomes all the smaller the more gigantically grown?

Does nature have to be renounced and abandoned to machination? Can we yet seek the earth anew? Who will kindle that strife in which the earth finds its open realm, secludes itself, and is genuinely the earth?

### *156. The fissure*

cannot be known in its structure unless we experience the abyss (cf. truth) as belonging to the event.

The essential occurrence of beyng will remain closed to philosophy, as long as philosophy maintains that being could be known and, so to speak, assembled together by working out the various modal concepts. Apart from the problematic origin of the modalities, one thing is decisive here: the leap into beyng as event. *Only* thence does the fissure open up. Yet it is precisely this leap that requires the longest preparation, one which includes *complete detachment* from being as beingness and as the "most general" determination.

Will a better-equipped thinker venture the leap one day? Such a thinker must have *forgotten*, in a creative sense, the *previous* way of asking about being, i.e., about beingness. *This* forgetting is not the losing of something that is still to be possessed; it is the transformation into a more original stance of questioning.

Then someone must be equipped for the inexhaustibility of the simple, so that the simple no longer withdraws by being misinterpreted as the empty. The simple, in which all essential occurrence has gathered, must be found again in every being. No; it is the latter which must be found in the former. But we attain the former only by preserving the latter—i.e., each thing—in the playing field of its mystery and do not pretend that we can seize beyng by dissecting our already established cognitions of the properties of the thing.

This dissecting and the establishment of *one* experience as *the* experience were necessary *once*, so that Kant could first of all indicate what "transcendental" knowledge is supposed to grasp. Even for this indication to occur, along with its elaboration in Kant's work, there had to be accomplished centuries of preparation.

What are we then supposed to expect from our first gropings, if the matter at issue is completely different, for which Kant can be no more than a distant prelude and can even be that only if this prelude is already grasped in terms of our more originary task?

What is the significance of the fact that Kant treats the "modalities" at the end of the analytic of principles, thus retroactively determining everything that preceded?

### *157. The fissure and the "modalities"*

The "modalities" pertain to beings (to beingness) and say nothing at all about the fissure of beyng itself. This fissure can come into question only if the truth of beyng as event lights up, specifically as that of which the god has need in such a way that the human being belongs intrinsically to the event (cf. The last god, 256. *The last god*). The modalities thereby fall short of the fissure, just as beingness falls

short of the truth of beyng. Furthermore, the question of the modalities is necessarily bound within the framework of the guiding question, whereas an inquiry into the fissure is a matter of the basic question alone.

In one direction, the fissure has its first and widest span in the god's needfulness and, in the other direction, in the belonging of the human being (to beyng). Occurring essentially here are the plummetings of the god and the ascent of the human being as the one grounded in Da-sein. The fissure is the inner, incalculable splitting open of the *ap-propriation*, i.e., the splitting open of the essential occurrence of beyng as the center that is needed, that bestows belongingness, and that remains related to the passing by of the god and, at the same time, to the history of mankind.

The *appropriating event* consigns god to the human being, even while it assigns the human being to god (cf. Prospect, 7. *Of the event*, p. 23).

Da-sein, and thereby the human being, if able to leap in creative grounding, is grounded abyssally in the event.

Eventuating here are refusal and remaining absent, incursion and accident, restraint and transfiguration, freedom and compulsion. Such things eventuate, i.e., belong to the essential occurrence of the event itself. Every way of ordering, rearranging, and intermixing "categories" fails here, because the categories are said on the basis of beings and apply to beings and never name or know beyng itself.

Likewise, passing by, event, and history can never be thought as types of "motion," because *motion* (even understood as μεταβολή) is always related to ὄν as οὐσία. In this relation also belong δύναμις, ἐνέργεια, and the later concepts descended from them.

Above all, however, that which constitutes the inner splitting open of the event and, according to the respective appropriation, either remains veiled or steps forth, can never be counted up and presented in a "table" or in any other pigeonholes of a system. Instead, every saying of the fissure is a thoughtful word to god and at the human being and thereby into Da-sein and so into the strife of world and earth.

Here we have no investigating dissection of "structures," but even less a stammering in mere "signs" which pretends as if something were really addressed.

The resort to "ciphers" is merely the last consequence of "ontology" and "logic," which have not been overcome but are precisely presupposed.

The utterances of inceptual thinking stand outside the distinction between concept and cipher.

### *158. The fissure and the "modalities"*[16]

The origin and dominance of the "modalities" are *even more* question-worthy than the interpretation of beings in terms of ἰδέα, specifically in the way this interpretation has entrenched itself in the course of the history of philosophy and has become, so to speak, a "stockpile of problems," ones objectively present in themselves.

For this provenance, what is important is the priority of "actuality" (cf. also *existentia* as what preeminently stands in distinction to *essentia*): actuality as ἐνέργεια, with possibility and necessity as—so to speak—its two horns.

Yet ἐνέργεια is genuinely grasped out of the undeveloped φύσις that is analyzed as beingness in the light of μεταβολή. Why μεταβολή? Because, for the anticipatory retention of constancy and presence, μεταβολή (preeminently as φορά) is *the* counter-appearance as such and thereby is that which allows, out of itself interpreted as an other, a coming back to οὐσία. Here lies the core of Aristotle's "ontology."

### *159. The fissure*

*One* essential fissure is *being in its bending back* (a capacity, but not as *possibility*, which has always been thought hitherto in terms of beings as objectively present).

To split open this fissure and thus unitarily gaping open as *mastery*, protruding origin. Mastery *is*—or, to put it better, essentially occurs as—bequest; it is not bequeathed itself, but bequeaths the constant originariness. Wherever beings are transformed *out of beyng*, i.e., are supposed to be grounded, mastery is necessary.

Mastery is the necessity of what is free toward what is free. Mastery is exercised, and essentially occurs, as the unconditionality in the domain of freedom, and its greatness consists in the fact that it needs no power and thus no violence. Yet it remains more effective than these, although in *its own* particular type of constancy (the continuity, with apparently long interruptions, of the self-related moments).

*Power*—the capacity of securing a possession of violent possibilities. As a *securing*, power is always related to a counter-power and for that reason is never an origin.

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16. Cf. Lecture course, *Die Frage nach dem Ding: Zu Kants Lehre von den transzendentalen Grundsätzen*, winter semester 1935–36 (GA41).

*Violence*—powerless incursion into beings of a capacity for change without a leap ahead and without a view toward possibilities. Wherever beings are to be changed by beings (not out of beyng), violence is necessary. Every act is one of violence, such that here the violence is mastered by means of power.

### *160. Being-toward-death and being*

Being-toward-death, in the most veiled forms, is the goad of the highest historicality and is the secret ground of the decidedness toward the shortest path.

Being-toward-death, unfolded as the essential determination of the truth of Da-sein, nevertheless harbors two basic determinations of the fissure and is its mostly unrecognized mirror image in the "there":
In the first place, being-toward-death conceals the essential belonging of the "not" to being as such, *which here,* in the Da-sein that is distinctive as grounding the truth of being, shows itself only in a unique sharpness.
Secondly, it conceals the unfathomable fullness of the essence of *"necessity,"* which in turn is one of the fissures of being itself; being-toward-death again taken in terms of Dasein.

The collision of necessity and possibility. Only in such spheres can it be surmised what truly belongs to that which "ontology" treats as the pale and vacuous *jumble* of "modalities."

### *161. Being-toward-death*

No one has yet surmised or ventured to *follow* in thinking what was thought *ahead* by means of the notion of being-toward-death in the context of *Being and Time* and *only* in that context, i.e., thought only within "fundamental ontology" and never conceived anthropologically or in terms of a "worldview."

The uniqueness of death in human Da-sein belongs to the most original determination of Da-sein, namely, to be ap-propriated by beyng itself in order to ground this latter in its truth (openness of self-concealing). In the unusualness and uniqueness of death, what opens up is the most unusual amid all beings, beyng itself, which essentially occurs as estrangement. Yet in order to surmise anything at all of this most original nexus, on the basis of the usual trite standpoint of common opinion and calculation, what had to be made visible first and in all sharpness and uniqueness is the relation of Da-sein to death itself,

i.e., the connection between resoluteness (openness) and death, i.e., the running-ahead. Yet this running ahead toward death is not to be made visible for the sake of attaining mere "nothingness," but just the opposite, so that openness for beyng might be disclosed—fully and out of what is most extreme.

It is quite to be expected that if these issues are not thought in terms of "fundamental ontology" and with a view toward grounding the truth of beyng, the worst and most absurd misinterpretations will insinuate themselves and spread. A "philosophy of death" will then naturally be devised.

The misinterpretations of precisely this section of *Being and Time* are the clearest signs of the still-rampant incapacity to reenact the questioning prepared there, which always means to think it more originally and to surpass it creatively.

The essential context for the projection of death is the original *futurity* of Dasein within its very essence (as that essence is understood in fundamental ontology). In the framework of the task of *Being and Time,* this primarily means that death is connected to "time," which in turn is established as the domain of the projection of the truth of beyng itself. This already shows, clearly enough for anyone who wants to participate in the questioning, that there the question of death stands in an essential relation to the *truth of beyng* and stands *only* in that relation. Accordingly, death is not taken there, and is never taken, as the denial of beyng or even, qua "nothingness," as the essence of beyng. Instead, the exact opposite is the case: death is the highest and ultimate attestation of beyng. Yet that can be known only by one who is capable of experiencing and co-grounding Da-sein in the authenticity of selfhood. This authenticity is of course not meant in a moral-personal sense but, ever and again, in terms of "fundamental ontology" alone.

### *162. Beyng-toward-death*

is to be grasped as a determination of Da-sein and *only* as such a determination. Enacted here are the ultimate measuring out of *temporality* and thereby the move into the *space* of the truth of beyng, *the indication of time-space:* thus *not* in order to deny "beyng," but rather in order to establish the ground of its complete and essential affirmability.

Yet how pathetic and cheap it is to latch onto the term "being-toward-death" and explain it as a crude "worldview," one which is then laid to the charge of *Being and Time.* It seems that this reckoning works especially well, since the "book" indeed also speaks of "nothingness" in many other places. Hence the facile conclusion: being-toward-death,

i.e., being-toward-nothingness, and this as the essence of Da-sein! And yet it is not supposed to be nihilism.

But the issue is surely not to dissolve being human [*Menschsein*] in death and to declare being human an utter nullity. On the contrary, the task is to draw death into Da-sein so that Da-sein might be mastered in its abyssal breadth and thus the ground of the possibility of the truth of beyng might be fully measured.

Not everyone, however, needs to carry out this beyng-toward-death and to take over the self of Da-sein in this authenticity. Rather, to carry that out is necessary only in the sphere of the task of laying the ground for the question of beyng, a task which is of course not restricted to philosophy.

The carrying out of being-toward-death is a duty incumbent only on thinkers of the other beginning, though every essential human being, among the future creative ones, can know of it.

Being-toward-death would not be touched in its essentiality if it did not give scholars in philosophy an occasion for tasteless scoffing and journalists the right to know everything better.

## *163. Being-toward-death and being*

Being-toward-death must always be grasped as a determination of *Da-sein*, which does not mean that Da-sein completely exhausts itself in it but, on the contrary, means that being-toward-death is intrinsic to Da-sein and that only thus is Da-sein fully abyssal Da-*sein*. In other words, only thus is Da-sein that "between" which offers a moment and a site for the "event" and which can thereby belong to being.

If conceived in terms of "worldview," being-toward-death remains inaccessible, and if it is misinterpreted in that way—as though being-toward-death were able to teach the meaning of being in general and thus also its "nullity" in the ordinary sense—then everything is torn from the essential nexus. What is *not* carried out is the essential, namely the inclusive thinking of Da-sein, in whose clearing the fullness of the essential occurrence of beyng is disclosed as it conceals itself.

Here *death* comes into the domain of ground-laying meditation, not in order to teach a "philosophy of death" as a particular "worldview," but so as to first bring the *question of being* onto its ground and to open up Da-sein as the abyssal ground, to move Da-sein into the projection, i.e., to *under-stand* in the sense of *Being and Time* (not somehow to make death "understandable" to journalists and philistines).

### *164. The essential occurrence of beyng*[17]

If beyngs [*das Seyende*] "are," then *being* cannot also be. Being would then have to be posited as a being and therefore as a property of beings or something added to beings. The question of being would thereby have sunk back behind the first beginning. Thus beyng would still not be questioned at all; instead, it would be denied. Yet in this way "beings" would be veiled as well.

Being *is not;* nevertheless, we cannot equate it with nothingness. On the other hand, we must indeed resolve to posit beyng as nothingness, provided "nothingness" refers to what is not a being. Beyond this sort of "nothingness," however, beyng "is" not again "something," whereby we could rest assured that it can be represented and encountered. In saying that beyng "essentially occurs" [*west*], we once again lay claim to and use an expression that, linguistically, pertains properly to beings (cf. having been [*Gewesen*]—presencing [*An-wesen*]).

Yet here, in this extremity, the word needs to be violent, and "essential occurrence" [*Wesung*] is not supposed to name something that lies *beyond* beyng; instead, it utters what is innermost to beyng, namely, the appropriating event, that oscillation between beyng and Da-sein in which the two are not objectively present poles but are the pure coming to be of the oscillation itself.

The *uniqueness* of beyng and the fact that it *cannot be represented* in the sense of something that is simply *present* constitute the most pointed warding-off of determinations of beingness as ἰδέα and γένος ["genus"], determinations that are necessary initially, when the breakthrough to beyng from "beings" as φύσις first comes to pass.

### *165. Essence as essential occurrence*[18]

"Essence" no longer the κοινόν and the γένος of οὐσία and of the τόδε τι (ἕκαστον) ["the this-what (the particular)"]; instead, essential occurrence as the coming to pass of the truth of beyng and specifically in the full history of beyng, which always includes the sheltering of truth in beings.

Because truth must be grounded in Da-*sein*, however, the essential occurrence of beyng can be attained only in the constancy which withstands the "there" in a knowledge determined accordingly.

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17. The leap, The essence of beyng.

18. Cf. "The differentiation."

Essence as essential occurrence is never merely representable; instead, it can be grasped only in the knowledge of the temporality-spatiality of truth and of its respective sheltering.

The knowledge of the essence requires Da-sein and is itself the leap into Da-sein. Hence this knowledge can never be acquired through a mere *general* consideration of the givens and of their already established interpretation.

The essential occurrence does not reside "above" beings, separated from them; instead, beings stand in beyng, and it is only *in beyng*, standing therein and lifted out, that beings have their truth as *the true*.

Insofar as everything "categorial" and "ontological" falls on the "side" of beingness, the "differentiation" between beyng and beings, along with everything grounded on that differentiation, must now also be posited and grasped in unity with this concept of essential occurrence.

## *166. Essential occurrence and essence*[19]

grasped as the coming to pass of the truth of beyng. Beyng cannot be conferred back onto the *essential occurrence*, for this latter would itself then become a being. The question of the being of the essence is possible and necessary only within the postulation of the essence as the κοινόν (cf. the later question of universals). However the question of being is answered, the "essence" itself will always be debased.

The concept of "essence" depends on the way of asking the question of beings as such, i.e., the question of beyng, and, in unity with that, on the way of questioning the *truth* of philosophical thought. Also in the question of truth, the turning imposes itself: essence of truth and truth of essence.

If we ask about the "essence" along the customary line of questioning, then we are asking about what "makes" a being into that which it *is* and, therefore, about *what* constitutes its quiddity, about the beingness of beings. "Essence" is here merely another word for "being" (understood as beingness). Accordingly, "essential occurrence" means the event, insofar as the event appropriates that which belongs to it, namely, truth. The coming to pass of the truth of beyng—that is essential occurrence; thus essential occurrence is not ever a mode of being that supervenes upon beyng or that even, as something in itself, stands above beyng.

This mode of questioning only apparently brings questioning genuinely forward (beings—*their* being—and then the being of such

19. Cf. Prospect, Inceptual thinking.

being, and so on). How is it then to be cut off and led back into truly genuine questioning? As long as questioning holds fast to οὐσία, it seems impossible to find a reason to discontinue questioning on in the same way. The only option would be to deviate into the ἐπέκεινα.

As soon as "being" is no longer the representable (ἰδέα), as soon as, consequently, being is no longer thought away from beings, "separated" from them (out of a craving to grasp being as purely and as unalloyed as possible), as soon as beyng is experienced and thought as contemporaneous (in an original sense of time-space) with beings, as their ground (not as cause and *ratio*), then there is no longer an incentive to question beyng again with regard to its own "beyng," a procedure which would represent beyng and thus would place it still further away.

The trajectory of this meditation first makes it possible to discuss the historical sequence of the concepts of essence, ones which have emerged in the history of the guiding question as guidelines for the question of beingness:

1. οὐσία as ἰδέα
2. οὐσία as discussed by Aristotle in books Z, H, Θ of the *Metaphysics*
3. the *essentia* of the Middle Ages
4. the Leibnizian concept of *possibilitas* (cf. *Übungen* on Leibniz)
5. The "condition of possibility" in Kant, the transcendental concept of essence
6. Hegel's dialectical-absolute idealistic concept of essence.

### *167. Entering into the essential occurrence*

Essence is merely represented, ἰδέα. Yet the essential occurrence is not merely the mere combination of the "what" *and* the "how" and thus a richer representation; instead, it is the more original unity of both.

The *essential occurrence* does not belong to *every* being; indeed it fundamentally belongs only to being and to that which belongs to being itself, namely, truth.

On the basis of the essential occurrence of being, the earlier "essence" is now also transformed, corresponding to the inclusion of the guiding question in the basic question.

The essential occurrence: that which we must enter *into* [ein*fahren*], i.e., experience [er*fahren*]. Entrance into the essential occurrence, so as to stand in it and withstand it, happens as Da-sein and as its grounding.

# V. The Grounding[1]

## Grounding

Da-sein
Truth
Time-space

1. Cf. The question of truth as a precursory question.

## a) Da-sein and the projection of being

### *168. Da-sein and beyng*[2]

*Da-sein* means appropriation in the event, the latter taken as the essence of beyng. Only on the ground of Da-sein, however, does beyng enter into truth.

Where plant, animal, stone, sea, and sky come to be, without descending into objectivity, there the *withdrawal* (refusal) of beyng is reigning, i.e., beyng is reigning as withdrawal. But the withdrawal is of Da-sein.

The abandonment by being is the first dawn of beyng as self-concealing out of the night of metaphysics, through which beings pressed forward into appearance and pressed forward objectivity, while beyng became an addendum in the form of the apriori.

Yet how abyssally cleared must the clearing for self-concealing be, such that the withdrawal might not appear superficially as mere nullity but might reign as bestowal.

### *169. Da-sein*[3]

The unrelenting strictness of the inner oscillation of Da-sein entails that Da-sein does not count the gods, does not count on them, and certainly does not reckon with an individual god.

This abstention from counting the gods pertains to each god, is attuned to the unexpected ones, and remains far from the arbitrariness of letting everything be deemed valid. For this abstention from counting is

2. Cf. *Besinnung*, p. 448ff.

3. Cf. The leap, 121. *Beyng and beings*.

already the consequence of a more original Da-sein which is gathered into the encompassing refusal, i.e., into the essential occurrence of beyng. Expressed in the still-surviving language of metaphysics, this says: refusal as the essential occurrence of beyng is the highest actuality of the highest possibility *as* possibility and thus is the first necessity. Da-*sein* is the grounding of the truth of this simplest fissure.

### *170. Da-sein*

not something that could simply be found as given with some objectively present human being; rather, the ground of the *truth* of beyng, a ground necessitated by the basic experience of beyng as event. Through this ground (and its grounding), the human being is transformed from the ground up.

Only now does the *animal rationale* collapse, though we are in the act of relapsing into it precipitously whenever we know neither the first beginning and its end nor the necessity of the other beginning.

The collapse of the former "human being" possible only on the basis of an originary truth of beyng.

### *171. Da-sein*[4]

the ground of future human being, a ground that essentially occurs in the grounding.

Da-*sein*—care.

The human being on *this* ground of Da-sein:

1. the seeker of beyng (event)
2. the preserver of the truth of being
3. the steward of the stillness of the passing by of the last god.

Stillness and origin of the word.

At first, however, the grounding of Da-sein is in itself transitional and tentative—*care*, temporality [*Zeitlichkeit*]; temporality grounded in primordial temporality [*Temporalität*]: as the *truth* of beyng. *Da*-sein is related to truth as the openness of self-concealing, begun by the *understanding of being*. *Projecting* the open realm for being. Da-*sein* as *projection* of the truth of beyng (the "there").

4. Cf. *Überlegungen* V, p. 82f., "Plato."

### *172. Da-sein and the question of being*

In *Being and Time*, Da-sein still has an appearance that is "anthropological," "subjectivistic," "individualistic," etc., and yet the opposite of all this is in view there. It is admittedly not kept in view as what is primarily and uniquely focused on. Instead, this opposite is in view only as the *necessary consequence* of the decisive transformation of the "question of being" from the guiding question into the basic question.

"Understanding of being" and *"pro-jection" and indeed as thrown*! The *being-in-the-world* of Dasein. But "world" not the *Christian saeculum* and the denial of God; atheism! *World* from the essence of truth and of the "there"! World and earth (cf. lecture on the work of art[5]).

### *173. Da-sein*

is the *crisis* between the first and the other beginning. That says: "Da-sein," terminologically and substantively, means something essentially different in the history of the first beginning (i.e., in the entire history of metaphysics) than it does in the other beginning.

In metaphysics, "Dasein"[6] names the way, the mode, in which beings are *actual*. It means something like "simply there" or, to take a step in the direction of a more original interpretation, "presence." This designation of beings can even be thought back into the way they are named in the first beginning, i.e., into φύσις and the ἀλήθεια which determines φύσις. Accordingly, the full genuine content of the term "Dasein" in the first beginning is as follows: *to occur essentially (there) by emerging out of itself as unconcealed*. Throughout the entire history of metaphysics, however, there can be seen the not-accidental practice of taking the term that expresses the mode of the actuality of beings and carrying it over to these beings themselves and thus to use "Dasein" to mean "the Dasein," namely, the whole actually existent being itself. "Dasein" is thus merely the good German translation of *existentia*, the stepping forth and stand-

5. Freiburg lecture, "Vom Ursprung des Kunstwerkes," 1935.

6. Unhyphenated, an ordinary German term meaning "existence." It refers to the fact that (*daß*) something is (*Sein*). Heidegger says here that the term came to be extended to the thing that has existence and thus with the definite article (*das Dasein*) can mean "entity," any existent being. Heidegger proceeds in the following paragraphs to distinguish from this his own hyphenated term *Da-sein*. When Heidegger uses *Existenz*, another term for "existence," the German word will always be indicated in brackets.—Trans.

ing out of itself of the being, its coming to presence from itself (with ἀλήθεια falling more and more into forgottenness).

The prevalent meaning of "Dasein" is nothing else. Accordingly, one can speak of the Dasein ["existence"] of things, of animals, of humans, of time, etc.

Altogether different from this, semantically and substantively, is the word "Da-sein" in the thinking of the other beginning, so different that there is no mediating transition from that first usage to the other.

Da-*sein* is not the mode of actuality of just any being; instead, it is itself the being of the "there" [*das Sein des Da*]. The "there," however, is the openness of beings as such and as a whole, the ground of the more originally conceived ἀλήθεια. Da-sein is a way to be which *"is"* the "there" (taking "is" in an active-transitive sense, so to speak) such that in accord with *this* preeminent being [*Sein*], and as this being [*Sein*] itself, Dasein is a unique being (that which essentially occurs in the essential occurrence of beyng).

Da-sein is the properly self-grounding ground of the ἀλήθεια of φύσις, the essential occurrence of that openness which first opens up the self-concealing (the essence of beyng) and which is thus the truth of beyng itself.

Da-sein, in the sense of the other beginning that asks about the truth of beyng, can never be encountered as a characteristic of beings which are simply to be found present at hand nor as a characteristic of beings which allow present at hand beings to become objects and which stand in various relations to objects. Furthermore, Da-sein is not some characteristic of the human being, as if this name that previously extended to all beings were now simply restricted, as it were, to the role of designating the presence of human beings.

Nevertheless, Da-sein and human being are essentially related, inasmuch as Da-sein signifies the ground of the possibility of future human being, and humans *are* futural by accepting to be the "there," provided they understand themselves as the stewards of the truth of beyng. This stewardship is indicated by the term "care." "Ground of possibility" is still a metaphysical *expression*, but it is *thought* out of the abyssal and steadfast *belongingness*.

Da-sein, taken in the sense of the other beginning, is still altogether strange to us. We never simply come across it; instead, we reach it only in a leap by leaping into the grounding of the openness of what is self-concealing, the openness of that clearing of beyng in which the human being to come must stand in order to keep it open.

Only from "Da-sein" in this sense does "Dasein" in the sense of the presence of what is simply extant become "understandable." That is, *presence* proves to be *one* particular appropriation of the truth of

beyng, whereby the present, over and against the past and the future, receives a determinately interpreted priority (which is entrenched in objectivity, i.e., objectness for a subject).

*Da-sein*, as the essential occurrence of the clearing of self-concealing, belongs to this self-concealing itself, which essentially occurs as the appropriating event.

All domains and viewpoints of metaphysics fail here and must fail if Da-sein is to be grasped thoughtfully, for "metaphysics" asks about beingness on the basis of beings (within the inceptual—i.e., definitive—interpretation of φύσις) and necessarily leaves unasked the question of the truth of beingness and thus the question of the truth of beyng. Ἀλήθεια itself is the *first* beingness of beings, and even this beingness remains ungrasped.

In its previous and still usual sense, "Dasein" means presence in some place or other; it means *to turn up* in a "where" and a "when."

In the other, prospective sense, "to be" [*sein*] does not simply mean "to turn up"; rather, it signifies steadfast *enduring* as grounding the "there" [*Da*]. The "there" does not refer to some determinable "here" or "yonder"; it means the *clearing* of beyng itself. The openness of this clearing first grants the space for every possible determinate "here" and "yonder" and thus for the instituting of beings in historical word, deed, and sacrifice.

Da-sein is the steadfast enduring of the clearing, i.e., of the freed, unprotected, and belonging domain of the "there" wherein beyng conceals itself.

The steadfast enduring of the clearing of self-concealing is taken up in the seeking, preserving, and stewardship carried out by *that* human being who has self-knowledge as one appropriated to being and belonging to the event qua the essential occurrence of beyng.

### *174. Da-sein and steadfastness*

Steadfastness as the domain of the human being who is grounded in Da-sein.

Steadfastness includes:

1. strength—(by no means a mere accumulation of power; instead) (as characterizing Da-sein) the mastery of the free bestowal of the broadest fields of creative self-surpassing.
2. decisiveness—(by no means the hardness of obstinacy; instead) the security of belonging to the event, the entry into the unprotected.

3. mildness—(by no means the weakness of leniency; instead) the generous wakening of the concealed and retained, that which ever strangely binds all creating into what is essential to creating.
4. simplicity—(by no means the "easy" in the sense of the everyday, nor the "primitive" in the sense of the unconquered and futureless; instead) the passion for the necessity of the single task of securing the inexhaustibility of beyng in the shelter of beings and not letting go of the strangeness of beyng.

### *175. Da-sein and beings as a whole*

The first reference to Da-sein as the grounding of the truth of beyng is made (*Being and Time*) in the course of asking about the human being understood specifically as the projector of being and thus as detached from all "anthropology." This reference could engender and strengthen the erroneous opinion that Da-sein, if it is to be understood essentially and fully, must be grasped only in this relation to the human being.

Yet meditation on the "there" as the *clearing* for self-concealing (beyng) must already allow us to surmise how decisive the relation of Da-sein to beings as a whole is, since the "there" sustains the truth of beyng. If thought along these lines, Da-sein moves (though not localizable anywhere) away from the relation to the human being and reveals itself as the "between" which is developed by beyng itself so as to become the open domain for beings that protrude into it, a domain in which beings are at the same time set back on themselves. The "there" is appropriated by beyng itself. The human being, as steward of the truth of beyng, is subsequently appropriated and, as belonging to Da-sein, is appropriated in a preeminent and unique way. Therefore, as soon as a first reference to Da-sein is achieved, heed must be taken of what is announced in this reference as essential: the fact that Da-sein is appropriated by beyng and that beyng as event forms the center of all thinking.

Only in that way does beyng as event come fully into play. Yet beyng is not, as in metaphysics, the "highest" to which there is only an immediate return.

Accordingly, the "there" [*das Da-*] in its allocated power of clearing must now be developed on the basis of beings as well, assuming they have already begun to be beings more fully. Da-*sein* itself, as ap-*propriated,* becomes *more proper to itself* and becomes the self-opening ground of the self. Human stewardship only thereby receives its poignancy, decisiveness, and intimacy.

The question of who the human being is possesses now for the first time the openness of a path which nevertheless runs amid the unprotected and upon which the storm of beyng is thus allowed to rage.

## *176. Da-sein.*
## *Clarification of the word*

This word [*Da-sein*], in the particular sense given it essentially and first in *Being and Time*, cannot be translated; i.e., it resists the viewpoints of the previous ways of thinking and speaking in Western history as expressed in the term *Da sein* ["existence," "being there"].

In the usual sense, this term means "having arrived" and "being present": e.g., the chair "is there" [*"ist da"*] the uncle "is there"; accordingly, *présence*.

Da-sein signifies a "being" itself and not a mode of being in the sense just mentioned. Yet it does mean the mode of being in a distinctive and unique case, namely insofar as *the mode of being* determines the quiddity, the what-ness, precisely as who-ness, selfhood.

*"The being"* at issue, however, is not the *"human being,"* and Da-sein is not simply the human mode of being (still very easily misunderstood in *Being and Time*). Instead, this being is *Da-sein* as the ground of a determinate future being of the human being, not the ground of "the" human being as such. There, too, insufficient clarity in *Being and Time*.

The talk of "human Dasein" (in *Being and Time*) is misleading insofar as it suggests that there might also be animal and plant "Dasein."

"Human Dasein"—here "human" does not indicate a specific difference that would merely particularize the genus "Dasein" (as objective presence). Rather, "human Dasein" signifies the uniqueness of that being, the human being, to whom alone Da-*sein* is *proper*. How so?

Da-sein—the mode of *being* that is distinctive of humans *in their possibility; thus it is no longer at all necessary to add "human"* [to the term "Da-sein"]. In which possibility? In the highest one of humans, namely the possibility of grounding and preserving truth itself.

Da-sein—that which *at once grounds under* the human being and *surmounts* the human being. Hence we speak of the Da-sein *in* the human being as the coming to pass of that grounding.

But we could also speak of the human being in Da-sein. The Da-sein "of" the human being.

Everything said in this regard is vulnerable and liable to be misinterpreted if it does not enjoy the *favor* of those who *participate* in the *questioning*, who carry it out to some essential extent, and *from there*—only

from there—understand what is said while letting go of their preconceived notions (cf. *Laufende Anmerkungen zu "Sein und Zeit"*).

### *177. Being-away*

Being-away [*Weg-sein*] = *being-gone* [*Fort-sein*]; in this sense, simply comparable to ἀπουσία ["absence"] over and against παρουσία, Dasein = objective presence (cf. Away! = Gone! [*wegnehmen = fortnehmen*]).

On the other hand, as soon as Da-sein is understood in an essentially different sense, the corresponding *being-away* is also understood differently.

Da-*sein*: withstanding the openness of self-concealing. *Being*-away: pressing on with *the closedness of the mystery and of being*; forgottenness of being. And this happens in *being-away* according to this sense: *to be infatuated with things, smitten with them, lost in them.*

*Being-away*, in this sense, only where *Da-sein*. "Away": the *removal, pushing aside of beyng*, i.e., apparently, only of "beings" for themselves. Herein is expressed in converse the essential relation of Da-sein to beyng. For the most part and in general our existence is a being-away, precisely in its "closeness to life."

This "clarification" could easily be held up as a paradigm case of "philosophizing" with mere "words." But it is just the opposite: being-away comes to be the name of an essential (and indeed necessary) manner in which the human being relates—and indeed must relate—to Da-sein. With this, Da-sein itself undergoes a necessary determination.

Being-away not sufficiently expressed by "inauthenticity," inasmuch as *authenticity* is not to be understood in a *moral*-existentiell sense but, rather, in terms of fundamental ontology as a character of *that* Da-sein which *endures* the "there" by sheltering the truth in some fashion or other (such as thoughtfully or poetically, or by building, leading, sacrificing, suffering, rejoicing).

### *178. "Da-sein exists for the sake of itself"*

In what sense? What is Da-sein, and what does it mean to "exist" [*existieren*]? Da-sein is the enduring of the truth of beyng, and Da-sein "is" this, and only this, as an ex-sisting [*ex-sistierend*] *self* which steadfastly withstands exposedness.

"for the sake of itself," i.e., purely as preservation and stewardship of being, provided what is fundamentally essential is indeed the understanding of being.

### *179. "Existence"*
### (*Being and Time,* [German] p. 42)

"Existence" [*"Existenz"*] is at first under the influence of the old concept of *existentia: not* the "what" but the fact that something is and how it is. But this as παρουσία, presence, extantness (the present).

Now, on the other hand: existence [*Existenz*] = the full phenomenon of temporality and specifically as ecstatic. *Ex-sistere: exposure to beings. But the term already no longer used for some time, because liable to be misinterpreted in the sense of "existential philosophy"* [*"Existenzphilosophie"*].

Da-*sein* as *ex-sistere:* insertion into, and standing out into, the openness of beyng. From here alone is determined the "what" (i.e., the "*who*" and the selfhood) of Da-sein.

Ex-sistence [*Ex-sistenz*]: for the sake of Da-sein, i.e., for the sake of grounding the truth of beyng.

Ex-sistence [*Ex-sistenz*] in the metaphysical sense: presencing, coming to appearance. Ex-sistence [*Ex-sistenz*] in terms of the historicality of being: steadfast transport into the "there."

### *180. Beyng and the understanding of being*

Out of the *understanding* of being, abiding in this understanding, which means—since understanding is the projection of the open realm—*standing in the openness.*

To be related to what (namely, that which is self-concealing) opens up in this openness.

The *understanding of being* does not make beyng "subjective" or, on the other hand, "objective." It overcomes all "subjectivity" and transposes the human being into the openness of being, i.e., poses the human being as one who is exposed to beings (and exposed in the first place to the truth of beyng).

Contrary to common opinion, however, beyng is the most strange and the self-concealing, and yet it essentially occurs *prior* to all beings that stand in it. This of course could never be comprehended in terms of the previous concept of the "apriori."

"Beyng" is not the dominion of a "subject." Instead, Da-sein, as the overcoming of all subjectivity, itself arises out of the essential occurrence of beyng.

### *181. The leap*

is the opening-up *self*-projection "into" Da-sein. Da-sein is grounded in the leap. Grounded through the leap is that to which the leap leaps as opening up.

Self-projection: the self first becomes proper to "itself" in the leap. Yet that is not an absolute creation; on the contrary, the thrownness of the self-projection and of the projector opens up *abyssally*, very differently than in the case of the finitude of the so-called objectively present creations and productions of the demiourgos.

### *182. The projection of beyng. The projection as thrown*

The projection at issue is always only the one of the truth of beyng. The very projector, Da-sein, is thrown—i.e., appropriated—by beyng.

The *thrownness* happens, and at the same time gives testimony of itself, in the *plight of the abandonment by being* and in the *necessity of the decision*.

Inasmuch as the projector projects and opens up the openness, this opening up reveals that the projector himself is thrown and accomplishes nothing but the catching hold of the oscillation in beyng, i.e., the entrance into the oscillation and thereby into the event, and so first becomes the projector, namely the preserver of the thrown projection.

### *183. The projection upon beyng*

is unique, indeed such that the projector of the projection casts *himself* out into the open realm of the projecting openness in order for the first time to become *himself* in this open realm which occurs as ground and abyss.

"Entrance into the openness"—that erroneously sounds as if the openness were already there, whereas it comes to be in the first place, and only, with the very dislodgment into it.

*Prior* to this dislodgment, being-away occurs and indeed even occurs constantly. Being-away as denial of the exposure to the truth of beyng.

### *184. The question of being as the question of the truth of beyng*

Here the essence of beyng cannot be read off from any particular being or from all known beings taken together. Indeed a reading-off is quite impossible. The task is an original projection and a leap that can draw its necessity only out of the deepest history of mankind, insofar as the human being is experienced and is sustained in essence as the being that is exposed to beings (and, in the first place, to the truth of beyng) such that this exposure constitutes the ground of the essence of the human being (preserver, steward, seeker). Even the postulation of the ἰδέα is not a reading-off! To know this is already to overcome such postulation.

Is the *truth* of beyng to be determined *prior* to beyng and without regard to beyng, or after beyng and only with respect to it, or neither of these but, instead, in unity with beyng because truth belongs to the essential occurrence of beyng?

The *transcendental* way (though a different "transcendence") merely provisional, in order to prepare the turnaround and the leap.

### *185. What does Da-sein mean?*

1. The task in "beyng and time": the question of being as the question of the "meaning of beyng"; cf. the "Preliminary remarks" in *Being and Time*.

   Fundamental ontology transitional. It exposes the ground of all ontology and overcomes all ontology but must necessarily proceed from what is familiar and ordinary. Therefore fundamental ontology always stands in a *twi*-light.
2. *The question of being and the question of the human being.* Fundamental ontology and anthropology.
3. Being human as *Da-sein* (cf. *Laufende Anmerkungen zu "Sein und Zeit"*).
4. The question of being as an overcoming of the guiding question. *Unfolding of the guiding question;* cf. the structure of that question. What does *un-folding* mean? Reabsorption into the ground that is to be opened up.

## *186. Da-sein*

The necessity of the originally grounding question of Da-sein can be unfolded historically:

1. out of ἀλήθεια as the basic character of φύσις;
2. out of the question (compelled by the *ego cogito* and touched upon by Leibniz and German Idealism) *of the double repraesentatio:*
   a. I represent something—*have-there* [*Da-habe*]
   b. I represent something—am something; "being-there" ["*Da-sein*"]. In each case, the "there" is *not questioned,* just as ἀλήθεια was left unquestioned in the beginning.

      And in each case this "there" is only the derived *open realm* which the correctness of representation must claim *for itself* and for its own possibility.

## b) Da-sein[7]

### *187. The grounding*

is twofold:

1. The *ground grounds,* essentially occurs as ground (cf. time-space and the essence of truth).
2. This grounding ground, as such, is attained and taken up.

*Fathoming the ground*:

a) to let the ground *essentially occur* as grounding;

b) to *build* on it as the ground, to bring something to the ground.

The original grounding of the ground (1) is the essential occurrence of the truth of beyng; truth is a *ground* in the original sense.

The essence of ground originarily out of the essence of truth; truth and time-space (abyss).

Cf. "On the Essence of Ground"; annotations to it in 1936.

The title "The grounding," in accord with its connection to "The leap," refers in the first place to meanings 2a and 2b. Yet it is therefore not only related to meaning 1 but actually determined by that meaning.

### *188. The grounding*[8]

To fathom the ground of the truth of beyng and thus also to ground beyng itself: to let this ground (the event) *be* the ground through the constancy of Da-*sein*. Accordingly, the fathoming becomes the

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7. Cf. *Laufende Anmerkungen zu "Sein und Zeit"* and *Übungen, Die metaphysischen Grundstellungen des abendländischen Denkens (Metaphysik),* winter semester 1937–38.

8. Cf. Prospect, 13. *Restraint.* On restraint as the basic disposition; restraint and care.

grounding of Da-*sein* as the fathoming of the ground, i.e., of the truth of beyng.

Ground — founding — bearing — covering

*Abyss* and *distorted ground*

(concealment of being / occurrence of nothingness) (dissemblance / decomposition)

There is an originary and essential relation between ground and truth, provided *truth* is understood as the *clearing-concealing*. The relation between *ratio* and *veritas iudicii*, which becomes visible (cf. especially Leibniz) in the history of the answers to the guiding questions, is only a very superficial semblance of the original relation.

Truth, and with it the essence of ground, becomes temporally-spatially dis-joined. But time and space are therewith grasped originarily, on the basis of truth, and are essentially related to the ground.

In *Being and Time*, this relation is glimpsed but remains in the background and is not mastered.

Only in fathoming the ground of the event does the steadfastness of Da-sein succeed in the modes of the sheltering of truth in beings and on the paths of that sheltering.

Here, in the sphere of *grounding* and of its thoughtful mastery, resides *the* context in which *time and space* come to their essential concept.

The essence of Da-sein, and thus the essence of the history grounded on Da-sein, is the sheltering of the truth of being, of the last god, in beings.

On this basis the form and the type of the future ones are determined.

## *189. Da-sein*

If Da-sein essentially occurs only as belonging to the event, then, already with its first naming, *that* directive must be carried out in virtue of which Da-sein is essentially other than the mere formal determination (which does not concern us) of the ground of the human being.

Da-sein, if spoken of "formally," must be experienced as *fulfilled*, which means as the first preparation for the transition into another history of mankind.

Da-sein is experienced not when it is represented as an object but when it is carried out and withstood as Da-*sein* through a dislodging move into it.

This entails withstanding the plight of the abandonment by being *in unity* with the facing up to the decision regarding the remaining absent and the advent of the gods: the first taking up of the post of steward for the stillness of the passing by of the last god *in* that decision (cf. The leap, 133. *The essence of beyng*, p. 198).

The projection of *Da*-sein is possible only as a move into Da-*sein*. Such a projection, however, arises only out of *compliance* toward the most concealed junctures of our history in the basic disposition of restraint. The essential moment, immeasurable in its breadth and depth, has arrived when the plight of the abandonment by being dawns and the *decision* is sought at once.

Admittedly, this basic "fact" of our history cannot be demonstrated by any "dissection" of the "spiritual" or "political" "situation" of the times, because the "spiritual" as well as the "political" viewpoints are limited to the superficial and the hitherto and have already declined to experience genuine history (the battle over the appropriation of the human being by beyng) or to question and think in the paths of the disposal of this history, i.e., to become historical out of the ground of history.

## *190. Of Da-sein*[9]

Of Da-sein one can speak only by way of grounding—in a thoughtful carrying out of the resonating, the interplay, and the leap.

"By way of grounding" means at the same time "historically" in and for our history to come, compliant to its inmost plight (abandonment by being) and to the necessity (basic question) that arises thereby.

This compliance, as the compliant preparation for the site of the moment of the extreme decision, is the law of the thoughtful procedure in the other beginning in contrast to the *system* at the end of the history of the first beginning.

It must nevertheless be possible to provide a first naming and reference to Da-sein and thereby an indication of it. To be sure, that could never be an immediate "description," as if Da-sein were simply to be found objectively present somewhere; nor could it be through a "dialectic," which is the same approach on a higher level. Instead, that indication must reside in a rightly understood projection which brings forth the contemporary human being, even if only into abandonment by being, and prepares the resonating of the fact that the

9. For an introductory clarification of the concept, cf. *Eine Auseinandersetzung mit Sein und Zeit*, 1936; cf. *Übungen, Die metaphysischen Grundstellungen des abendländischen Denkens (Metaphysik)*, winter semester 1937–38.

human being is the being which has *broken out* into the open. Initially and for a long time, however, the human being is ignorant of this *outbreak* and at last takes its measure, entirely and for the first time, *on the basis of the abandonment by being.*

*Outbreak and abandonment, intimation and entry*—these are the occurrences of appropriation; they belong together, and in them, apparently seen only from the human standpoint, the *event* opens up (cf. domain of what is proper):

From here we can already see which unitarily disposed power of projection is required in order to carry out the leap that opens up as a leap into Da-sein and in order to prepare the grounding in a sufficiently questioning and knowing way.

*Da-sein is the occurrence of the sundering of the axis for the turning of the event. Sundering, first and foremost sundering, is appropriating, and out of it arise respectively the historical human being and the essential occurrence of being, the nearing and distancing of the gods.*

*Here is no longer any "encountering," no appearing for the human who has already been established in advance and merely adheres henceforth to what appeared.*

*The deepest essence of history rests also in the fact that the sundering appropriation (which grounds truth) first lets arise those who, in dependence on one another, first turn to and away from one another within the event of the turning.*

*This sundering of nearing and distancing, which decides in each case between abandonment and intimation or which from here veils itself in undecidedness, is the origin of time-space and is the realm of strife.*

Da-sein is the enduring of the essential occurrence of the truth of beyng.

Unfolding of the thereness of the "there" as the grounding of Da-*sein*.

The "there" essentially occurs and in so doing must be taken up into the being of Da-*sein;* the "between."

### *191. Da-sein*

is the axis in the turning of the event, the self-opening center of the counterplay between call and belonging. Da-sein is the "domain of

what is proper" [*Eigen-tum*, "property"], understood in analogy with "domain of a prince" [*Fürsten-tum*, "principality"], the sovereign center of the appropriating eventuation as the assignment, of the ones who belong, to the event and at the same time to *themselves:* becoming a self.

Thus Da-sein is the *between:* between humans (as grounding of history) and the gods (in their history).

The "between": not one that simply results from the relation of the gods to humans; rather, one that first grounds the time-space for such a relation, in the sense that it itself springs from the essential occurrence of beyng as event and in the sense that, as self-opening center, it makes the gods and humans decidable for one another.

### *192. Da-sein*

To the usual view directed toward "beings," Da-sein, as grounding the openness of self-concealing, appears as nonbeing and imagined. In fact, *Da-sein, as the projecting-thrown grounding, is the highest reality in the domain of imagination,* assuming we understand the latter not simply as a faculty of the soul and not simply as something transcendental (cf. Kant book), but as the *event* itself, wherein all *transfiguration* oscillates.

"Imagination" [*"Einbildung"*] as an occurrence of the *clearing* itself. Yet "imagination," *imaginatio,* is a name that names from the viewpoint of the immediate apprehending of ὄν and of beings. Calculated in those terms, all beyng and its opening constitute a *formed image* [*Gebilde*] that is added to what supposedly stands on its own. But all this is inverted: what is "imagined" in the usual sense is always the so-called "really" present at hand, for that is what is brought to an image, i.e., brought into the clearing, into the "there," so as to appear.

### *193. Da-sein and the human being*

The essence of the human being has long been determined with respect to components: body, soul, spirit. There are different ways the components are said to be arranged, to interpenetrate, and to have priority over one another. What likewise changes is the role assumed at any time by one of these "components" as the guideline and point of reference for the determination of the rest of beings (e.g., consciousness in the *ego cogito* or reason or spirit or, for Nietzsche, the "body" or the "soul," according on his *intention*).

Cf. λόγος (but not as subject and soul) and νοῦς in Pre-platonic philosophy and ψυχή in Plato and Aristotle (ἡ ψυχὴ τὰ ὄντα πώς ἐστιν

["the soul is in a way the things"]); all of this indicates the fact that something which is indeed the human being, but which nevertheless surpasses and reaches beyond the human being, comes into play each time for the determination of beings as such and as a whole.

Because the question of beings indeed had to be posed in the first beginning and, as the guiding question, continued to be posed into the future, *despite* Descartes, Kant, and others, so also something like soul, reason, spirit, thought, or representation always had to supply the guideline. To be sure, this happened in such a way that, on account of the unclarity of the guiding questions themselves, the guideline, too, remained undetermined in its character as guideline. In absolutely no way was it asked why such a guideline is necessary or whether, and to what extent, this necessity might not lie in the essence and truth of being itself.

This surely indicates that what must be posed beforehand is the question of the truth of beyng as the basic question and as essentially different from the guiding question. Then what is unquestioned and unmastered first steps forth, namely, that the human being, and then again not the human being, and indeed in each case in a reaching out and a dislodging, is somehow in play in the grounding of the truth of beyng. Precisely what is thus question-worthy is what I call Da-sein.

Indicated thereby is also the origin of this that is question-worthy. It does not arise out of an arbitrarily adopted philosophical, biological, or in any sense anthropological consideration and determination of the human being. It arises solely and uniquely out of the question of the truth of being.

Thereby we also gain a unique and at the same time—if beyng itself is the most unique and highest—most profound way of posing the question of the human being.

Conversely, it now becomes necessary to confront the previous history of the guiding question, to meditate, and to ask:

1. why and how, precisely in the interpretation of the human being in connection with the question of beings, something like ψυχή, νοῦς, *animus, spiritus, cogitatio,* consciousness, subject, ego, spirit, and person becomes relevant?

2. whether or not and how must that which we call Da-sein necessarily come into play here and indeed necessarily in a concealed manner?

The answer to the first question must note that the prominence accorded to ψυχή, νοῦς, etc., as well as the way of interpreting them, are guided by the interpretation of beings as φύσις and later as ἰδέα, ἐνέργεια, οὐσία and ultimately by Aristotle's interpretation of the ψυχή as οὐσία and as the ἐντελέχεια ἡ πρώτη ["first consummation"]. This

approach remains, in sundry variations, up to Hegel and Nietzsche; the turn to the "subject" does not change anything essential. Correlatively, the "body" is seen as a mere adjunct or substrate and is always determined only in contrast to the soul, or in contrast to the spirit, or in contrast to both soul and spirit.

Never does it come to the point of taking the being of human beings as so interpreted, and specifically in their role as guideline for the truth of beings, and of determining and interrogating the being of humans on the basis of this truth in order to gain sight of the possibility that here in the end human being undertakes, with regard to being, a task which dis-lodges it from itself and into that which is question-worthy, Da-sein.

Da-sein does not lead out of beings and does not make beings evaporate into immateriality. It is just the opposite: in accord with the uniqueness of beyng, Da-sein first opens up the restlessness of beings, whose "truth" is endured only in the renascent battle over their sheltering in what is created through historical human beings.

*What we, steadfast in Da-sein, ground and create and, in creating, allow to advance toward us in the manner of an assault—only that can be something true and manifest and, consequently, recognized and known. Our knowledge extends only as far as the steadfastness in Da-sein reaches out, and that is the power of sheltering the truth into configured beings.*

The Kantian critique of pure reason, which once again (since the time of the Greeks) takes an essential step, must presuppose this nexus without being able to grasp it as such and, afortiori, without being able to bring it to a ground (the reciprocal relation of Dasein and being). Because this ground was not grounded, the critique remained groundless and had to lead soon to a development beyond itself, which was carried out partially with its own means (the transcendental mode of questioning), a development toward absolute knowledge (German Idealism). Because it became absolute here, spirit had to involve in a concealed way the destruction of beings and the complete suppression of the uniqueness and strangeness of beyng and had to hasten that fall into "positivism" and biologism (Nietzsche) which has been entrenching itself more and more up to this very hour.

The present "confrontation"—if it at all deserves to be called such —with German Idealism is merely "re-active" and *absolutizes* "life," in all the indeterminateness and confusion that can lurk in that noun. The absolutizing is not only a sign of determination by the opponent; it is above all an indication that a meditation on the guiding question of metaphysics is operative there even less than in the opponent (cf. The interplay, 110. *The* ἰδέα, *Platonism, and idealism*, especially p. 167f., Hegel).

Thus we also see the reason the question of truth, which Nietzsche seems to pose out of an original power of questioning and deciding, is precisely not posed by him at all. He merely explains truth biologically, altogether out of a basic position in "life." That is, Nietzsche bases himself on the traditional interpretation of beings as constancy and presence and explains truth purely as a means of securing the continuance of life.

To answer the second question we raised earlier, it must be said:

If Da-sein comes into play (and it must do so whenever beings as such come into question, whereby so does the truth of beyng, although in a concealed way), then we must examine what becomes visible as the guideline when conceived thoroughly and universally in correspondence to the inceptual interpretation of beings as constant presence. This guideline is "thinking" as the representing of something in general; here it is a matter of the *highest generality,* so that this thinking is the most extreme representing.

The trace of Da-sein is visible in representing, namely, with respect to the *transport* of Da-sein *toward* something. As a character of Da-sein, representing is a standing out into the open realm, whereby this standing out is concealed to itself and the open realm is interrogated just as little as are the essence and ground of the openness.

Furthermore, representing is a standing out which at the same time remains behind in the *soul* as a process and act of this soul, and the soul itself, as an "I," ultimately forms that which is over and against the object.

*Correctness,* as an interpretation of the open realm, becomes the ground of the subject-object relation.

Yet inasmuch as what represents also represents itself, this standing out is merely reiterated and taken back into that which represents, and what remains hidden is precisely what distinguishes *Da*-sein, namely, to *be* the "there," the clearing for self-concealment, in the steadfastness of selfhood as grounding of the truth in beings.

If now, finally, representing is drawn into "life," then the original character of representing as a matter of Da-sein is completely covered over. Representing itself is appraised only according to its use-value, and such appraisal also attributes to representing the sense which it alone can claim as "knowledge" over and against "action."

It seems unsurmountably difficult to find, out of such a representing (appearing) of the world, a foothold for making Da-sein experienceable and visible, especially since the presupposition for everything, i.e., the power to question and the will to clarify, must be dispensed with. How is the highest question of being supposed to become a question in this wasteland!

*194. The human being and Da-sein*

Why Da-sein as the ground and abyss of the historical human being? Why not an immediate modification of the human being? Furthermore, why should humans not remain as they are? In what way is the human being then? Can that be established? On what basis? Which appraisal according to which standards?

In the history of the truth of being, Da-sein is the essential *intervening incidence,* i.e., the in-cident of that "between" into which humans must be dis-lodged in order to first be *themselves* again.

Selfhood, as the path and the realm of the assigning appropriation-to and of the origin of the "to" and the "self": the ground of the belonging to beyng, a belonging that includes the (steadfast) consigning appropriation. Consigning appropriation only where in advance and constantly the assigning appropriation; but both out of the ap-propriation proper to the event.

The belonging to beyng, however, essentially occurs only because being, in its uniqueness, needs Da-sein and also needs what is therein both grounded and grounding, namely, the human being. Truth does not essentially occur otherwise.

Otherwise only nothingness dominates, in the most insidious form of the nearness of the "actual" and the "living," i.e., in the form of nonbeings.

Da-sein, grasped as the being of the human being, is already *grasped in advance.* The question of the truth of this anticipatory grasp remains the question of how humans, in coming to be more eminently, place themselves back into Da-sein, thereby grounding Da-sein, in order thus to place themselves out into the truth of beyng. This self-placing and its constancy, however, are grounded in the *appropriation.* Therefore it must be asked:

In which history does the human being have to stand in order to belong to the ap-propriation?

To that end, must humans not be thrust ahead into the "there," an occurrence which becomes manifest to them as thrownness?

Thrownness is experienced only out of the truth of beyng. The way thrownness was given a first preliminary interpretation (*Being and Time*) made it liable to be misinterpreted in the sense of the mere accidental occurrence of the human being among other beings.

Toward what power are earth and body kindled from here? Being human and "life."

Where else than in the essence of beyng itself does there reside the impetus to think out toward Da-sein?

### *195. Da-sein and the human being*

Who is the human being? The one needed by beyng for the sake of withstanding the essential occurrence of the truth of beyng.

As so needed, however, humans *"are"* humans only inasmuch as they are grounded in Da-sein, i.e., inasmuch as they themselves, by creating, become the ones who ground Da-*sein*.

Yet beyng is also grasped here as *appropriating event*. Both belong together: the grounding back into Da-sein and the truth of beyng as event.

We grasp nothing of the direction of the questioning that is opened up here if we casually base ourselves on arbitrary ideas of the human being and of "beings as such" instead of putting into question at one stroke both the "human being" and beyng (not simply the being of the human being) and keeping them in question.

### *196. Da-sein and a people*[10]

*Only on the basis of Da-sein is it possible to grasp the essence of a people,* which means at the same time to know that a people can never be a goal and a purpose. To hold the opposite opinion is merely a "popular" expansion of both the "liberal" thought of the "I" and the economic idea of the conservation of "life."

The essence of a people, however, is its "voice." This *voice* does precisely *not* speak in the so-called immediate outpourings of the common, natural, unspoiled, and unrefined "man." For this summoned witness is already very *spoiled* and for a long time has not been moving in the original relations to beings. The *voice* of a people seldom speaks and speaks only in a few individuals. Can this voice *still* be brought to resound?

### *197. Da-sein—domain of what is proper—selfhood*[11]

Being a self is the essential occurrence of Da-sein, and the self of the human being is attained only through steadfastness in Da-sein.

The "self" is customarily grasped only in the relation of an I to "itself." This relation is taken as representational. And ultimately the self-sameness of the one who is representing with that which is represented

10. Cf. The future ones.

11. Cf. Prospect, 16. *Philosophy* (meditation as meditation on oneself).

comes to be taken as the essence of the "self." Yet in this way, or in any variant of it, the essence of the self will never be reached.

For, in the first place, the self is not a property of an objectively present human being, and only semblantly is the self given with *I-consciousness*. The provenance of this semblance can be clarified only on the basis of the essence of the self.

Selfhood, as the essential occurrence of Da-sein, arises out of the origin of Da-sein. And the origin of the self is the *domain of what is proper*. This term taken in analogy with "domain of a prince." The reigning of appropriation in the event. Appropriation [*Eignung*] is at once assignment [*Zu-eignung*] and consignment [*Übereignung*]. Inasmuch as Da-sein is assigned to *itself* as belonging to the event, Da-sein does come to its *self*, but never as if the self were already an objectively present item that simply had not previously been reached. Rather, Da-sein comes to itself first precisely when the assignment to the belonging becomes at once a consignment into the event. Da-*sein*: enduring of the "there." The domain of what is proper, as the reigning of appropriation, is the occurrence of the intrinsically conjoined assignment and consignment.

Steadfastness in this occurrence of the domain of what is proper first enables one to come to "oneself" historically and to be with oneself. And only this "with oneself" is the sufficient ground for truly taking on the "for others." But this coming to oneself is most definitely never a previous, detached representation of the I. Instead, it is the acceptance of the belonging to the truth of being; it is leaping into the "there." The domain of what is proper, as the ground of selfhood, grounds Da-sein. Yet the domain of what is proper is itself, for its part, the enduring of the turning in the event.

The *domain of what is proper* is thus at the same time, by way of Da-sein, the ground of restraint.

The *relation back* which is named in the terms "self," to "itself," with "itself," and for "itself" has its essence in *appropriation*.

Now, inasmuch as the human being, even in the abandonment by being, still stands in the open realm of the distorted essence of beings, the possibility is always given to be for "oneself," to come back to "oneself." But the "oneself" and the self which is thereby determined as merely something self-same remain empty and are filled only out of what is objectively present and lying there and at the moment dealt with by the human being. The to-oneself has no decisional character and is without knowledge of the bond to the occurrence of Da-sein.

*Selfhood* is more originary than any I or thou or we. These are as such first gathered in the *self* and thereby become each respective "self."

Conversely, the dispersal of the I, the thou, and the we, as well as their crumbling and massing together, are not simple human failures;

they are the occurrence of the powerlessness to endure and know the *domain of what is proper,* i.e., they are the occurrence of the abandonment by being.

*Being a self*—by that we always mean immediately: doing, omitting, and disposing on one's own initiative. But the "on one's own initiative" is superficial and illusory. It can amount to sheer "self-will," from which is missing all assignment and consignment out of the event.

The amplitude of the oscillation of the self takes direction from the originality of the domain of what is proper and thus from the truth of beyng.

Expelled from this truth and floundering in the abandonment by being, we know little enough of either the essence of the self or the ways to genuine knowledge. For, all too tenacious is the priority of "I"-consciousness, especially since this consciousness can be concealed in diverse forms. The most dangerous forms are those whereby a worldless "I" apparently gives itself up and submits to an other which is "greater" than itself and to which it is assigned piecemeal or in stages. The dissolution of the "I" into "life" as a people: here the path to an overcoming of the "I" is paved by foregoing the very first condition of such an overcoming, namely, meditation on being a self and on its essence, an essence determined by assignment and consignment.

*Selfhood is the trembling of the countering of the strife in the fissuring, and this trembling is seized from out of the appropriation and withstands the appropriation.*

### *198. The grounding of Da-sein as a creative grounding*[12]

Da-sein can never be exhibited and described like something objectively present. Only to be grasped hermeneutically, i.e., according to *Being and Time,* in the thrown projection. Therefore not arbitrarily. Da-sein is something completely un-usual and is *sent* on far ahead of all knowledge regarding the human being.

The "there": the open, clearing-concealing "between" in relation to earth and world, the center of their strife and thereby the site of the most intimate belonging-to, and so the ground of the to-itself, of the *self,* and of selfhood. The *self* is never the "I." The *with-itself of the self* essentially occurs as steadfast ac-ceptance [*Über-nahme*] of the ap-propriation. Selfhood is belongingness in the intimacy of the strife as the conflict over appropriation.

12. Letting the ground occur essentially; the event the ground.

If instituted on their own initiative, no "we" and "ye" and no "I" and "thou" and likewise no *community* can ever reach the self. Unless these are first grounded on Da-sein, they merely miss the self and remain excluded from it.

The grounding of Da-*sein* transforms every relation to beings, and the truth of beyng is first experienced.

### *199. Transcendence, Da-sein, and beyng*[13]

Even if "transcendence" is grasped differently than before, i.e., as *surpassing* rather than as a *super-sensible being*, even then the essence of Da-sein is all too easily distorted by this determination. For, even in this way, transcendence presupposes *a below and a hither side* and is still in danger of being misinterpreted as an act of an "I," a subject. Thus in the end even this concept of transcendence is mired in Platonism (cf. "On the Essence of Ground").

Initially, Da-*sein* stands in the grounding of the event, creatively grounds the truth of *being*, and does not pass from *beings* to their being. Instead, the creative grounding of the event occurs as a sheltering of truth in beings and as a being; therefore, if a comparison were still possible at all, which is not the case, the relationship is actually the other way around.

Beings as such are first sheltered in beyng, admittedly such that they can at once be abandoned by beyng and persist only as mere semblance: ὄν as ἰδέα, and what followed this and from this.

### *200. Da-sein*

as time-space, not in the sense of the usual concepts of time and space, but as the site of the moment for the grounding of the truth of beyng.

The *site of the moment* arises out of the solitude of the great stillness in which the appropriation becomes truth.

When and how was the site of the moment for the truth of beyng last thoughtfully interrogated, and its grounding prepared, in a radical way and without regard for everything previously usual and incidental?

How is the answer to that question affected by meditation on the basic metaphysical positions within the history of the responses to the guiding questions?

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13. Cf. The interplay, 110. *The* ἰδέα, *Platonism, and idealism.*

*Time-space* is to be unfolded in its essence as the *site of the moment* of the event. But "moment" is by no means merely an infinitesimal, scarcely graspable remnant of "time."

### *201. Da-sein and being-away*

*Being-away* can also be understood in another, no less essential sense, namely: if Da-sein is experienced as the creative ground of being human and there then arises the knowledge that Da-*sein* is sheer *moment* and history, then the ordinary way of being human must be determined as being-away. It is *"removed" from* the enduring of the "there" and is only with *beings as things objectively present* (forgottenness of being). The human being is the *away* [*das* Weg].

Being-away is the *more original* term for the *inauthenticity of Da-sein*.

Being-away: the manner of *bustling about* with objectively present things; this manner is conceived on the basis of the "there" and belongs to the "there."

*In addition*, however, *being human* must now be grounded precisely as that which in turn preserves and develops *Da-sein* and both prepares for and also resists the creative ones.

### *202. Da-sein*
### (Being-away)

Only as historical is the human being the "there," i.e., only as grounding of history and steadfast in the "there" by way of sheltering the truth in beings.

Da-*sein* can be endured *steadfastly* only in the highest creative—which at the same time means suffered—traversal of the farthest reaching transports.

To the "there" belongs, as its extremity, this concealment in its most proper open realm, i.e., the "away" as the constant *possibility* of being-*away;* the human being is acquainted with the "away" in the various forms of death. If Da-sein is to be genuinely grasped for the first time, *death* must be determined as the most extreme possibility of the "there." If *now* one speaks of an "ending"—and above all if Da-sein is sharply delimited against every sort of objective presence, then "ending" can by no means signify the mere discontinuing or disappearing of something objectively present. If time, precisely as temporality, is transport, then "ending" here means a "no" and something other than

this transport: it means a complete dislodging of the "there" as such into the *"away."*

Nor does "away" mean "gone away" in the sense of the mere absence of something hitherto objectively present; rather, being-away is the completely other of the "there," entirely concealed to us, but *in this* concealment essentially belonging to the "there" and to be co-endured in the steadfastness of Da-*sein*.

Death, as the extremity of the "there," is at the same time what is innermost to a possible complete transformation of the "there." Also lying in this is a reference to the deepest essence of nothingness. Only the ordinary understanding, which fastens onto objectively present things as the sole beings, thinks of nothingness in an ordinary way, not in the least surmising the intrinsic relation between the "away" and the dislodging of all beings in their belonging to the "there." What now protrudes into the "there" as the most proper concealedness, namely, the reciprocal relation of the "there" to the "away" which is turned toward it, is a reflection of the turning in the essence of being itself. The more originally being is experienced in its truth, the deeper is the *nothingness* as the abyss at the edge of the ground.

It would certainly be easy to account for what has just been said about death by fitting that into the untested, everyday notions of the "end" and "nothingness" instead of doing the opposite, i.e., learning to surmise how, with the steadfast and transporting incorporation of death into the "there," the essence of the "end" and of "nothingness" must be transformed.

The intimacy of being has wrath as its essence, and the strife is always at the same time confusion. Both can always be lost in the wasteland of indifference and forgottenness.

*Running ahead toward death* is not the same as willing nothingness in the usual sense; on the contrary, it is the highest Da-*sein*, the one that incorporates the concealedness of the "there" into the steadfastness of enduring the truth.

### *203. The projection and Da-sein*[14]

The projection is first the "between" in whose openness beings become distinguishable from beingness such that initially only beings *themselves* (i.e., precisely concealed as such and thus concealed with respect to their beingness) can be experienced. The mere transition

14. Cf. Prospect, Inceptual thinking; cf. Prospect, 17. *The necessity of philosophy.*

to the essence as ἰδέα and likewise the reference to the necessary pregivenness of "beings" are both mistaken about the projection.

But how the projection and its essential occurrence as Da-sein remain covered over by the predominance of *representation,* how the subject–object relation arises and so does the "consciousness" of "I represent," and then how, *in opposition,* "life" is emphasized. That finally Nietzsche re-acts in this way: the clearest *evidence* of the *non*-originariness of his questioning.

The task is not to "explain" the projection but to transfigure it in its ground and abyss and to dis-lodge human being into it, i.e., into *Da-sein,* and thus to show human being the other beginning of its history.

## c) The essence of truth[15]

### *204. The essence of truth*

Are we not asking here about *the truth of the truth,* and with that question are we not starting a vacuous march into vacuity?

The grounding of essence is a projection. Yet what counts here is the projection of the very domain of projection, and the task is thereby an originary taking over of thrownness, i.e., a taking over of the necessity of the belonging to beings themselves (in the mode of thrownness into the "amidst"), a necessity which arises out of and together with the need for the projection.

If truth here means the *clearing* of beyng as openness of the "amidst" of beings, then it is not at all possible to ask about the truth of this truth unless truth is taken in the sense of the *correctness* of the projection—but that would in many respects miss what is essential. For, on the one hand, it is altogether impossible to ask about the "correctness" of a projection, and that applies afortiori to the correctness of that projection whereby the clearing as such is grounded in general. On the other hand, "correctness" is a "species" of truth which *falls short* of the originary essence, since it is a consequence of that essence and therefore already is not enough for grasping the original truth.

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15. Cf. Prospect, 5. *For the few—For the rare,* p. 13; Prospect, 9. *Conspectus;* the separate treatise as a precursory question; Ἀλήθεια*: Die Erinnerung in den ersten Anfang; Das Da-sein; Laufende Anmerkungen zu "Sein und Zeit,"* §44, pp. 103–122; lecture, "Vom Wesen der Wahrheit," 1930; "Vom Wesen des Grundes I," author's own copy and annotations, in *Wegmarken* (GA9); Frankfurt lectures, "Der Ursprung des Kunstwerkes," 1936, in *Holzwege,* especially p. 25ff. (GA5); lecture course, *Grundfragen der Philosophie: Ausgewählte "Probleme" der "Logik,"* winter semester 1937–38 (GA45, p. 27ff.), fundamentals for the question of truth.

Then is the projection purely arbitrary? No, of the highest necessity; admittedly not in the sense of a logical consequence which could be demonstrated through propositions.

The necessity of the *plight*. Plight of what? Of beyng itself, which must bring into the open, and thus overcome, its first beginning through the other beginning.

In the usual horizon of "logic" and of the predominant thinking, the projection of the grounding of truth remains pure arbitrariness, and only here is the way free to the infinite and apparently exhaustive questioning back into the truth of the truth of the truth and so on. Here truth is taken as an object of calculation and computation, and ultimate intelligibility by an everyday machinational understanding is claimed as the measure. In fact, arbitrariness now shows itself, for this claim has no necessity—it lacks the plight since it derives its apparent justification from the lack of a sense of plight in what is self-evident. This presupposes that the claim could in some way yield to questions of justification with regard to itself, although such questions indeed lie furthest removed from everything self-evident.

And what is more self-evident than "logic"!

*But the essential projection of the "there" is the unprotected carrying out of the thrownness that first emerges in the throwing.*

### *205. The open*[16]

is indicated only as a condition with reference to correctness, but in that way not arisen in itself.

The open:
as the *free domain* of the boldness of creating,
as the *unprotectedness* of the carrying out of thrownness; both belonging together as the *clearing of self-concealing*.
The *"there"* as ap-propriated in the event.

This free domain over and against beings. The unprotected through beings. The temporal-spatial playing field of *confusion* and of *intimations*. That which belongs to beyng.

16. Truth and Da-sein.

### *206. From* ἀλήθεια *to Da-sein*[17]

1. The critical regress from correctness to openness.
2. Openness first the essential extent of ἀλήθεια, the latter still undetermined in that respect.
3. This essential extent itself determines the "place" (time-space) of openness: the cleared "amidst" of beings.
4. Thereby truth *definitively detached from all beings* no matter how they are interpreted, whether as φύσις, ἰδέα or *perceptum*, object, the known, that which is thought.
5. Truth: now even more the question of its own essential occurrence; this latter determinable only out of the essence, and that in turn out of beyng.
6. The original essence, however, is the clearing of self-concealing; i.e., truth is the original truth of beyng (event).
7. This *clearing* essentially occurs and *is* in the attuned, creative undergoing: i.e., truth "*is*" as grounding the "there" and as *Da-sein*.
8. Da-sein the ground of the human being.
9. Thereby asked anew: who is the human being?

### *207. From* ἀλήθεια *to Da-sein*

Grasped inceptually as the basic character of φύσις, ἀλήθεια by its very essence debars every question of its relation to an other, e.g., to thinking. That relation can be interrogated only if the inceptual essence of ἀλήθεια has already been renounced and truth has become correctness.

In opposition to this, ἀλήθεια does require a more originary interrogation of its own essence (Whence and wherefore *concealment* and unconcealment?). To pose this question, however, it is necessary at first to grasp ἀλήθεια in its essential extent as the openness of beings. This extent indicates at the same time the place demanded by the openness of beings themselves for such openness to occur as the cleared "amidst" of beings.

Thereby, however, ἀλήθεια is detached from all beings, so decisively that the question of its own beyng now becomes inescapable, inasmuch as its beyng is determined by ἀλήθεια itself out of the essential occurrence of ἀλήθεια.

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17. Cf. the question of truth in the lecture course, *Grundfragen der Philosophie: Ausgewählte "Probleme" der "Logik,"* winter semester 1937–38 (GA45).

Yet the essential occurrence of the original truth can be experienced only if this cleared "amidst," which grounds itself and determines time-space, is reached in a leap as that *from which* and for which it is the clearing, namely, for *self-concealing*. Self-concealing, however, is the basic teaching of the first beginning and of its history (metaphysics as such). Self-concealing is an essential character of *beyng* and is so indeed precisely insofar as beyng needs truth and thus ap-propriates Da-sein and in that way is in itself and originally the event.

Now the essence of truth is originally transformed into Da-sein, and now it makes no sense at all to ask whether and how "thinking" (which inceptually and in its lineage pertains only to ἀλήθεια and ὁμοίωσις) could carry out and take over "unconcealedness." For, in its possibility, thinking itself is now entirely entrusted to the cleared "amidst."

The reason is that the essential occurrence of the "there" (the essential occurrence of the clearing for self-concealing) can be determined only out of itself, and Da-*sein* can reach grounding only out of the clearing relation of the "there" to the self-concealing as beyng.

For reasons that will subsequently become evident, no "faculty" of the human being as previously understood (*animal rationale*) is then sufficient. Da-sein grounds itself and essentially occurs in an attuned, creative undergoing and thus itself first becomes the ground and that which grounds the human being. And the human being is now newly confronted with the question of the who, a question which interrogates the human being more originarily as steward of the stillness for the passing by of the last god.

## *208. Truth*

How could truth be for us that last remnant of the extreme deterioration of the Platonic ἀλήθεια (ἰδέα), the validity of correct findings in themselves as an ideal, i.e., the greatest of all indifferences and weaknesses?

Truth, as the event of what is true, is the abyssal fissure in which beings are divided and must stand in the strife.

Truth for us is also not what is firmly established, that suspicious offspring of validities in themselves. Nor is it the mere opposite, the crude and constant flux of all opinions. Truth is the abyssal center which trembles in the passing by of the god and thus is the withstood ground for the grounding of creative Da-sein.

Truth is the great disdainer of all that is "true," for the latter immediately forgets truth, the sure kindling of the simplicity of the unique as what is essential in each case.

## *209.* Ἀλήθεια*—openness and the clearing of what is self-concealing*

Roughly speaking, these are different terms with the same meaning. Nevertheless, they harbor a decisive question.

I. Already ἀλήθεια does not always stay the same. Already here it must be asked how ἀλήθεια was experienced at the beginning, how far its determinateness reached, whether in general it was first through the Platonic ζυγόν that the initial determination was attained, and with this also whether the essential restriction—predelineated by the understanding of being (φύσις)—was already definitively established, i.e., the restriction to the outward look and later to an ob-ject for a perceiver.

Ἀλήθεια *itself is forced into a "yoke"* and, *as* "luminosity," *concerns* the unconcealedness of beings as such *and* the pathway for perception. Thus it concerns only the domain of the *respective facing sides* of beings and the soul. Indeed ἀλήθεια first determines this domain as such, though assuredly without allowing its own beyng and ground to come into question.

Since in this way ἀλήθεια becomes φῶς ["light"], i.e., is understood in terms of luminosity, the character of the alpha-privative is also lost. The *concealedness* and the concealing, their origin and their ground—these never become a question. What is taken into account is only, so to speak, the "positive" aspects of unconcealedness, what is freely accessible and the bestowal of access; and therefore ἀλήθεια in this regard as well loses its original depth and its abyssal character, assuming ἀλήθεια was ever thoughtfully interrogated along those lines. And nothing points in that direction, unless we suppose that the breadth and indeterminateness of ἀλήθεια in *pre*-Platonic usage also demanded a correspondingly indeterminate depth.

Plato turns ἀλήθεια into *accessibility* in a double sense: beings as such as standing freely accessible and the accessibility of the pathway for perception. If ἀλήθεια is viewed solely from the "side" of beings as such, then this accessibility can also be called *manifestness* and perceiving can be called *making manifest.*

Ἀλήθεια everywhere remains the unconcealedness of *beings*, never that of beyng; it is never the latter, because ἀλήθεια itself in this inaugural interpretation constitutes *beingness* (φύσις, e-mergence [*Aufgang*]), ἰδέα, visibility.

What thereby gets lost back into the first beginning, so that concealedness and concealing, as such, are never questioned?

Ἀλήθεια continues to be understood as accessibility and manifestness (δηλούμενον), and what remains uninterrogated therein, apart from concealment in particular, is *openness as such*.

Thus, even if the term ἀλήθεια can still be claimed, here what is other must be seen and pondered, despite a deeper historical nexus.

II. *Openness* is:

1. originally the *manifold-unitary*, not only that "between" (ζυγόν) for the perceptible and the perceiving; not only something multiple and diverse. Instead, openness must be interrogated as this *unity*.
2. Not only perception and cognition, but every sort of comportment and attitude, and especially what we are calling *disposition*, belong to openness. The latter is an occurrence, not a state.
3. the open realm as opened up and self-opening, the *encompassment*, the *dis-closure*.

### *210. Concerning the history of the essence of truth*

Since Plato, ἀλήθεια as the *illumination* in which beings as such stand, the *visibility* of beings as their presence (ἀλήθεια καὶ ὄν). Also as the illumination which νοεῖν needs in order to see. Thus the illumination that which couples ὂν ᾗ ὄν and νοεῖν, the ζυγόν.

Ἀλήθεια now as a ζυγόν in the relation of the *perceiver to the things encountered*, and so ἀλήθεια itself constrained into the "yoke" of correctness.

Cf. Aristotle: the ἀληθεύειν τῆς ψυχῆς ["the unconcealing of the soul"]. Ἀλήθεια becomes *accessibility;* beings as such standing in the open; *pathway* for perception.

*Thus the stages*:

From ἀλήθεια (as φῶς) to ζυγόν.

From ζυγόν to ὁμοίωσις.

From ὁμοίωσις to *veritas* as *rectitudo*; at the same time, truth, i.e., the correctness of an *assertion*, is here grasped with respect to assertions and so as συμπλοκή ["connection"], *connexio* (Leibniz).

From *rectitudo* to *certitudo*, certainty of a conjunction (*connexio*?).

From *certitudo* to validity as objectivity.

From validity to effectivity.

Through the introduction of the ζυγόν, *truth* is apprehended, but in such a way that ἀλήθεια is *thereby* claimed to be both the *unconcealedness* of beings as beings and the domain of visibility for seeing and grasping. That means: inasmuch as a positing of correctness occurs, ἀλήθεια is laid down in that restricted double sense as the ground of

correctness and indeed in such a way that the ground is laid down only in the groundedness of what is posited by its insightfulness (on this ground). Therefore ὁμοίωσις *is* precisely still ἀλήθεια (or, to speak in the Greek manner, rests on this ground and essentially occurs in it as its essence) and so can and must still be called ἀλήθεια.

Subsequently, however, ἀλήθεια as such gets lost. All that remains as first and last is conformity, *rectitudo,* and within this determination an explanation of "correctness" must be sought out of the respective interpretation of the human being (as soul) and of beings, provided "correctness" is not altogether taken as purely and simply self-evident.

## *211.* Ἀλήθεια
### *The crisis of its history in Plato and Aristotle, its last glimmering and complete collapse*

1. Ἀλήθεια καὶ ὄν—unconcealedness, and specifically that of beings as such, in the Platonic sense of the ἰδέα; ἀλήθεια always on the side of ὄν; cf. the passages at the end of Book VI of the *Republic.*
2. The lighting up of beings as such; from beings themselves the lighting, the illumination, in which beings essentially occur. The illumination seen as coming from beings, *insofar as beings are seen in terms of* ἰδέα (at the same time, from the "α-" comes the "over and against").
3. As coming from there, whereto is the light cast? Toward what else than perception? And perception, for its part, occurs in moving toward beings, and this *per-ception* is possible only in the illumination and *in traversing it.* Thus it is the *illumination*—i.e., the ἰδέα itself as what is seen—which is the *yoke,* the ζυγόν, although that is characteristically never made explicit.
4. The yoke (i.e., truth understood as a yoke) is the preliminary form of truth as correctness inasmuch as the yoke is taken as that which *couples* and is not grasped and fathomed as the ground for the correspondence. In other words, ἀλήθεια is genuinely lost. There remains only the memory of the image of the "light" which is necessary for "seeing" (cf. the medieval *lumen*!).

   Plato grasps ἀλήθεια as ζυγόν. On the basis of ζυγόν, however, ἀλήθεια can no longer be mastered; but the converse is indeed possible. The step toward ὁμοίωσις has thus been taken. The interpretation of the ζυγόν as ἀλήθεια is correct, but it must be recognized that ἀλήθεια itself is thereby interpreted in a definite respect and that a genuine questioning of ἀλήθεια is henceforth cut off.

5. What was said in point 4 is ineluctable, because point 2 holds good, i.e., because ἀλήθεια is always understood in a genuinely Greek way solely on the basis of beings and their constant presence; at best, it is understood as the "between."

   Yet, as history shows, that is not sufficient. Unconcealedness must be fathomed and grounded as the openness of beings as a whole, and openness must be fathomed and grounded as the openness of self-concealing (being), and the latter as Da-sein.

## *212. Truth as certainty*

Insofar as *ratio* is here not at first opposed to *fides* but, *as equal to fides,* wants to stand on its own, what remains to *ratio* (representation) is only the *relatedness to itself* for the sake of possessing itself in its own way. This representation of the *"I* represent" is *certainty,* the knowledge that is *known* to itself as such.

Thereby, however, *ratio* itself *degrades itself below itself,* descends below its own "niveau," which in the beginning consisted indeed in the immediate perception of beingness as a whole.

Reason [*Vernunft*], degraded in this way, is brought to the mere *semblance* of a *mastery* (on the basis of the self-demeaning). This semblance of mastery must be shattered some day, and the present centuries are carrying out this shattering, though it is necessarily accompanied by the continuous increase of *"rationality"* as "principle" of machination.

As soon as reason is degraded below itself, however, it becomes more graspable to itself, so much so that it now completely draws from this result the paradigm for understandability and insightfulness. Such insightfulness then becomes the measure for what is valid and can be valid, i.e., now, for what is allowed to be and may be said to be.

Being itself now becomes all the more graspable, customary, and free of any strangeness.

What is established in Plato, especially the priority of beingness as interpreted on the basis of τέχνη, is now so sharply intensified and elevated into exclusivity that there is created the basic condition for a human era in which "technology" (the *priority* of what is machinational, of regulations and procedures over *that which* is affected by these and taken up into them) necessarily assumes the mastery. Beyng, and truth as certainty, now become self-evident without limit. The fact that beyng is *forgettable* thereby becomes an axiom, and the forgottenness of being, which sets in at the beginning, expands and overlays all human comportment.

The disavowal of all history rises up as the shifting of every occurrence into what can be *made* and arranged, something that first reveals itself fully in the fact that—without any relation and only in the manner of a doctrinal context—it concedes validity somewhere and somehow to some "providence" or "destiny."

Yet certainty as *ego*-certainty sharpens the interpretation of the human being as *animal rationale*. The result of this process is "personality," and even today many still believe, and would like to make others believe, that "personality" is the overcoming of egoity. In fact, it can only mask egoity.

What does it signify that Descartes still attempts to justify certainty itself as *lumen naturale* on the basis of the highest among beings as *creatum creatoris*?

What form does this nexus assume later on? In Kant, it occurs as the doctrine of the postulates! In German Idealism, as the *absoluteness* of the ego and of consciousness!

All of these forms are simply deeper-set (on a *transcendental* ground) reproductions of Descartes' course of thought: *ego, ens finitum, causatum ab ente infinito.*

On this path, the *anthropomorphization* of being and of its truth (ego—certainty of reason), already predetermined at the beginning, is ultimately raised into the *absolute* and *thus* seems to be overcome in the genuine sense. Yet everything here is the opposite of an overcoming and is in fact the deepest entanglement in the forgottenness of being (cf. The interplay, 90, 91. *From the first to the other beginning*).

Moreover, the ensuing era, from the middle of the nineteenth century on, does not even have knowledge of this effort of metaphysics. It sinks instead into the mere technique characteristic of the "theory of science" and in so doing appeals, not completely without justification, to Plato.

Neo-Kantianism: affirmed by the philosophy of "life" and the philosophy of "existence" [*"Existenz"philosophie*], because both (for example, Dilthey, and equally Jaspers) utterly fail to surmise what *genuinely* occurred in Western metaphysics and what must prepare itself as the necessity of the other beginning.

### *213. What the question of truth is about*

1. It is not about a mere modification of the concept,
2. nor about a more original insight into the essence.
3. Instead, it is about the *leap* into the essential occurrence of truth

4. and consequently about a transformation of *human being* in the sense of a *dis-lodging* of its position amid beings.
5. Therefore it is in the first place about a more originary appreciation and empowering of beyng itself as *event*.
6. And so it is above all about the grounding of human being in *Da-sein* as the ground required by beyng itself for its own truth.

## *214. The essence of truth* (Openness)

Through recollection of the beginning (and thus of ἀλήθεια) as well as through meditation on the ground of the possibility of correctness (*adaequatio*), we strike up against one and the same *openness of the open realm*. Given thereby is, to be sure, only a first indication of the essence, which is determined more essentially as the *clearing for self-concealing*.

Openness itself, quite apart from its mode of essential occurrence, is already puzzling enough.

Openness: is that not (cf. truth and abyssal ground) the *emptiest of the empty*? So it seems, if we try to take it, so to speak, for itself in the manner of a thing.

Yet the open realm, which conceals itself at the same time that beings come to stand in it in each case (indeed not only the things most proximately at hand), is in fact something like an *inner recess* [*hohle Mitte*], e.g., that of a jug. Yet it must be recognized that the inner recess is not just a haphazard emptiness which arises purely on account of the surrounding walls and which happens not to be full of "things." It is just the opposite: the inner recess itself is what determines, shapes, and bears the walling action of the walls and of their surfaces. The walls and surfaces are merely what is radiated out by that original open realm which allows its openness to come into play by summoning up, round about itself and toward itself, such-and-such walls (the particular form of the vessel). That is how the essential occurrence of the open realm radiates back from and in the embracing walls.

We must understand in a corresponding way, though as more essential and richer, the essential occurrence of the openness of the "there." The surrounding walling action of the "there" is of course not an objectively present thing; indeed it is not a being, nor even all beings. Instead, it pertains to being itself and is the trembling of the event in the intimation of the self-concealing.

What is experienced in ἀλήθεια, un-concealedness, is *concealedness* along with its partial and occasional overcoming and elimination. Yet

even *this* is not explicitly pursued and grounded, namely, the fact that with the elimination (removal: alpha-privative), there must *essentially occur precisely that open realm* in which everything unconcealed stands. Or must we here consider the idea of *light* and illumination in their relation to unconcealing, the latter taken as an apprehending and a "seeing"? Certainly; cf. the interpretation of the cave allegory.[18] Something is shown by way of this allegory, and also the previous reference to the jug is indeed an allegory. Do we then never get beyond the allegorical? No and yes; for, conversely, the *most sensuous* language and images are indeed never merely "sensuous" but are *at first* (not "superveniently") something *understood*.

Precisely the fact that the "clearing" and the "cleared" were not comprehended shows how little the guiding notion of light was able to capture the open realm and its openness and elevate them to the level of knowledge. This idea of light was taken instead in the direction of beaming, fire, and sparks, whereby soon only a causal relation of illuminating remained as prescriptive, until finally everything slid down into the indeterminateness of "consciousness" and *perceptio*.

As little as the *open realm* and openness were pursued in their manner of occurring essentially (something altogether different was assigned earlier to the Greeks), just as little did the essential occurrence of *concealedness-concealing* become clear and consign itself to the basic experience. Even here the concealed became, in a typically Greek way, the *absent*; the occurrence of concealment was lost, and so was the necessity of explicitly grounding that occurrence, grasping it fully in its intrinsic connection with the essential occurrence of openness, and, ultimately and primarily, grounding this unitary occurrence also as the most proper essence.

To attempt these things is to name and unfold *Da-sein*, which can happen only by setting out from the "human being." Accordingly, the first steps taken in the direction of the grounding of the Da-sein "of" the human being, the Da-sein "in" the human being, and the human being in Da-sein were bound to be very ambiguous and awkward, especially if, as in the past, there is no will to grasp the developed questioning out of itself, i.e., out of its basic aim (the truth of beyng), and if every means is employed merely to reduce the decisive matter to the previous condition, to explain it and thereby eliminate it.

The way of meditation on correctness and on its *ground of possibility* is not immediately very convincing (cf. the lecture on truth, 1930), because it is difficult to discard the notion of the human being as a

18. Lecture course, *Vom Wesen der Wahrheit: Zu Platons Höhlengleichnis und Theätet*, winter semester 1931–32 (GA34).

thing (subject, person, etc.) and because all matters are construed as "lived experiences" of a human being and these in turn as incidents *in* that being.

Even this meditation can merely indicate that something necessary is not yet grasped and possessed. This that is necessary (*Da-sein*) can be attained only through a dislodging of human being as a whole, i.e., through meditation on the plight with regard to being as such and with regard to its truth.

### *215. The essential occurrence of truth*

A decisive question: is the essential occurrence of truth, as clearing for self-concealing, grounded on Da-sein, or is this, the essential occurrence of truth, itself the ground for Da-sein? Or are both these views valid? And what is meant in each case by "ground"?

These questions can be decided only if truth is grasped in the indicated essence as the truth of beyng and thus grasped out of the event.

What does it mean to be placed before the *self-concealing*, the self-withholding, the hesitating, and to remain constant in their *open realm*? It means *restraint* and thus the basic disposition: shock, restraint, diffidence. These come to a human being only if and when they are "bestowed."

### *216. The posing of the question of truth*

seems completely arbitrary now, since this question has for a long time not been a question at all. Yet this situation has the opposite consequence: the posing of the question has its own unique determinateness within the plight which is so deeply rooted that it is *not* a plight for anyone, in the sense that we do not experience and grasp the question of the truth of what is true as a necessary question.

Instead, the ever-greater uprootedness drives us into a blatant capitulation to common opinion or into indifference or meek dependence on the past.

### *217. The essence of truth*

Most intrinsically proper to this essence is the fact that it is historical. The history of truth, the history of the shining forth, transforming, and grounding of its essence, contains only rare and widely separated moments.

For long periods of time, this essence seems congealed (cf. the lengthy history of truth as correctness: ὁμοίωσις, *adaequatio*), because what is sought and pursued is only the true that is determined by this essence. And so, on account of this unchallenged constancy, there arises the semblant "eternity" of the essence of truth, especially if "eternity" is taken as mere continuance.

Are we standing at the end of one such lengthy era of the congealing of the essence of truth and thus before the door of a new moment of its hidden history?

That a clearing might ground what is self-concealing—that is the meaning of the dictum that truth is primarily clearing-concealment (cf. the abyss). The self-concealing of beyng in the clearing of the "there." Beyng essentially occurs in self-concealing. The event never lies open and manifest like a being, like something present (cf. The leap, beyng).

The appropriating eventuation in its turning is exclusively contained neither in the call nor in the belonging; it is in neither of these and yet these come to be in the oscillation of the appropriating eventuation, and the trembling of this oscillation in the turning of the event is the most concealed essence of beyng. This concealment requires the deepest clearing. Beyng "needs" Da-sein.

Truth never "is"; instead, it essentially occurs. For truth is the truth of beyng, and beyng "only" essentially occurs. Thus what essentially occurs is also everything that belongs to truth, including time-space and consequently "space" and "time."

The "there" occurs essentially, and as occurring essentially it must at the same time be assumed in a mode of being: Da-sein. Hence the steadfast withstanding of the essential occurrence of the truth of beyng. This conflictual duality the riddle. Therefore Da-sein the "between"—between *beyng and beings* (cf. The grounding, 227. *On the essence of truth*, no. 13, p. 280).

Because this essence is historical (cf. p. 270f.), afortiori every "truth" (in the sense of what is true) is historically something true only if it has previously regrown into a ground and has thereby become at the same time a power that has an impact on what lies ahead.

Where truth is veiled in the form of "reason" and the "rational," its distortion is at work, that destructive force of the "valid for all" whereby everyone is arbitrarily placed in the right and the pleasure arises that no one may exceed anyone else with respect to something essential.

This "magic" of universal validity is what has secured the predominance of the interpretation of truth as correctness and has made it nearly unshakable.

That is evident, finally, in the fact that even where something of the historical essence of truth has supposedly been grasped, all that has

resulted is a superficial "historicism" which maintains that truth is not valid eternally but only "for a time." This opinion, however, is merely a "quantitative" restriction of the universal validity and, in order to become such, needs to presuppose that truth is correctness and validity.

The superficiality of this "thinking" is only exacerbated when eventually the attempt is made to bring both of these into balance, the eternal validity in itself and the temporally restricted one.

### *218. The indication of the essential occurrence of truth*

Truth is the clearing for concealment: that merely indicates its essential occurrence, through the naming of its essence. At the same time, however, this naming is supposed to indicate that the interpretation of the essential occurrence of truth recalls ἀλήθεια, not the mere literal translation, in whose domain the traditional conception is evoked once again, but ἀλήθεια as the name for the first shining forth of truth itself and indeed necessarily in unity with the inceptual naming of beings as φύσις.

Yet the indication of the essence has to involve knowledge that the clearing for concealment must develop just as much with respect to time-space (abyss) as with respect to the strife and the sheltering.

### *219. The conjuncture of the question of truth*

Truth is what is originarily true.

What is true is what *is* most eminently.

More eminently than any being is beyng itself. What *is* most eminently "is" no longer but, instead, essentially occurs as the essential occurrence itself (event).

Beyng essentially occurs as event.

The essence of truth is the clearing-concealment of the event.

The clearing-concealment essentially occurs as the grounding of Da-sein; but grounding ambiguous.

The grounding of Da-sein takes place as a sheltering of the truth in what is true, which thus first comes to be.

What is true lets a being be a being.

If beings in this way stand in the "there," they become representable. The possibility and necessity of correctness is thereby grounded.

Correctness is an ineluctable scion of truth.

Where correctness thereby predetermines the "idea" of truth, all paths to the origin of truth are blocked.

### *220. The question of truth*

Just as the conjunction of the question of truth is joined, this joining remains a way in which we are at the disposal of the history of being, provided we still have the power to maintain ourselves in the stream of that history.

The question of truth in the delineated sense, and only in that sense, is for us *the* precursory question we must traverse first of all.

Only in this way is grounded a domain of decision for the essential meditations. (Cf. the separate elaboration, in an orientation toward time-space, of the question of truth as the precursory question.)

The question of truth is the question of the essential occurrence of truth. Truth itself is that wherein what is true has its ground.

*Ground* here: 1. that in which sheltered and retained;
2. that by which compelled;
3. that by which pervaded.

*What is true:* what stands in the truth and so becomes a being or a nonbeing.

*Truth:* the clearing for concealment (truth as un-truth), in itself conflictual, and permeated with negativity, and the original intimacy (cf. The grounding and the Frankfurt Lectures[19]). All this because

*Truth:* truth of beyng as event.

*What is true* and to be what is true: with it at the same time what is untrue, the *distorted* and its variations.

*The essential occurrence* of truth.

### *221. Truth as the essential occurrence of beyng*[20]

Truth: the clearing for self-concealing (i.e., the event; hesitant self-withholding as ripeness, fruit, bestowal). Truth, however, not simply clearing but precisely clearing for self-concealing.

Beyng: the event, permeated with negativity in the oscillation and so *in strife*. The origin of the strife: beyng or not-being.

Truth: ground as abyss. Ground not the whence, but the "in which" as what belongs. Abyss: as time-space of the strife; the strife as the one between earth and world, because the relation of truth *to* beings!

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19. "Der Ursprung des Kunstwerkes." In *Holzwege* (GA5).

20. Cf. Prospect, 9. *Conspectus.*

The *first* (inceptual) *sheltering,* the question and decision. The question of truth (meditation), to place the essence of truth up for decision. Origin and necessity of the decision (and of the question). The question: must we (essentially) question? If so, then why? The question and *belief.*

## *222. Truth*

Only if we are standing in the clearing do we experience the self-concealing.

Truth is never a propositionally integrated "system" to which appeal could be made.

Truth is the ground as one that retains and penetrates and that protrudes above the concealed without annulling it, the attuning disposition that disposes as this ground. For this ground is the event itself as the essential occurrence of beyng.

The event bears truth = truth protrudes through the event.

### *The question of truth*

The question of truth sounds very pretentious and makes it seem that the questioner, despite posing the question, already knows what it means to be true.

Nevertheless, this questioning is not a mere *prelude* for the sake of presenting something unquestionable as something that had been attained. Questioning is here the beginning and the end.

"Truth" is meant as the question-worthy essence of what is true, something very tentative and extrinsic for anyone who wants to grasp and possess what is true as quickly as possible.

If there is to be a way out of this situation, then philosophy will have to mask the question of truth in another question, one that sounds different and seems harmless, to avoid every semblance of promising some great proclamations.

## *223. The essence of truth*
(the distorted essence of truth)

If truth essentially occurs as the clearing for that which is self-concealing, and if, in accord with the negativity of being, the *distorted essence* belongs intrinsically to the essence, then must not the perversion of the essence spread itself out into its distortion? In other words, must not the dissembling of the clearing, as semblance of the essence, and

thereby this dissembling itself be driven to the extreme externalization, to the most superficial state, and become mere spectacle, mere playacting? Theater—the structuring of reality as the work of the set designer!

If from time to time the theatrical comes to power, what does that then say about the essence? Must it not therefore, as a ground, ground in concealedness and stillness, to such an extent that it is scarcely known? But how is it *then* still a ground? If seen in general? But is not the essence of being the uniqueness and infrequency of the alienation? The proper distorted essence of truth is designated in the lecture on truth as *errancy*. This determination still more original in the occurrence of the negativity of the "there."

On the other hand, the highest distorted essence indeed precisely in the *semblance* provided by spectacle.

Double meaning of distorted essence [*Un-wesen*].

### *224. The essence of truth*

How paltry is our knowledge of the gods, and yet how essential is their essential occurrence, and their withering, in the openness of the concealments of the "there," i.e., in the *truth*!

What must the experience of the essence of truth itself *then* say to us about the event? Indeed, how can we properly bear silence in this that is said?

What is true first is the truth (precisely as clearing-concealing) of beyng. The essence of truth resides in its essential occurrence as what is true of beyng and thus in its becoming the origin of the sheltering of what is true in beings, whereby these latter first become beings.

The precursory question of truth is simultaneously the basic question of beyng; and beyng qua event essentially occurs as truth.

### *225. The essence of truth*

is the *clearing for self-concealing*. This intimately conflictual essence of truth shows that truth is originally and essentially the truth of beyng (event).

Yet the question remains as to whether we experience this essence of truth essentially enough, whether, in every relation to beings, we take up and consign ourselves to that self-concealing and thus to the hesitant withholding, as ap-propriation in its own respective way. Consigning only such that we procure, produce, create, and look after

beings themselves and allow them to take effect, in each case according to their own proper behest, in order that thereby the clearing may be grounded and not become an emptiness in which everything simply presents itself as equally easy to "understand" and master.

The self-concealing protrudes through the clearing, and only if that happens, i.e., only if the conflictual in its intimacy reigns throughout the "there," can the dislodgment from the indeterminate (and, as such, not at all grasped) domain of representation and lived experience succeed and can steadfastness in Da-*sein* be attempted.

Only if self-concealing reigns throughout all realms of production, creation, action, and sacrifice by weaving them together in essential occurrence, and if self-concealing determines the clearing and thus at the same time essentially occurs by encountering what secludes itself within the clearing, only then does *world* arise and at the same time (out of the "simultaneity" of beyng and beings) the *earth* springs up. Now for a moment there is *history*.

Therefore truth is never merely clearing; it essentially occurs as concealment just as originarily and intimately along with the clearing. These, clearing and concealment, are not two; instead, they constitute the essential occurrence of the one truth itself. Inasmuch as truth essentially occurs, *comes to be*, the event becomes truth. The event eventuates, which means nothing else but that it and only it *becomes* truth, becomes that which belongs to the event, so that truth is precisely and essentially the truth of beyng.

Every questioning of truth that does not think so far in advance does not think far enough in advance.

Even that very different, medieval interpretation of *verum* as a determination of *ens* (beings), an interpretation which moves in the domain of the guiding question (metaphysics) and is in addition uprooted from its most proximate Greek soil, is still a semblance of this intimacy between truth and beyng. All the same, this questioning of the event should not be confused with that quite distinct relation between beings (*ens*) and representedness in the *intellectus divinus*, a relation which is built entirely on the ground of truth as the correctness of representation (*intellectus*) and which can be valid at all only under the presupposition that *omne ens* (*Deus creator* excepted) is *ens creatum*. At the same time, seen "ontologically," even *Deus* is grasped here on the basis of *creatio*, whereby it is manifest that this sort of "philosophy" takes its orientation from the account of creation in the Old Testament. Insight into this nexus, however, is all the more essential inasmuch as such a nexus is still maintained ubiquitously in modern metaphysics, even where the medieval directedness toward the "deposit of faith" of the Church has been abandoned long ago as

a matter of principle. It is precisely the highly varied predominance of "Christian" thinking in the post-Christian and *anti*-Christian eras that hinders every attempt to break away from this soil and to think the fundamental relation between beyng and truth primordially, i.e., on the basis of a more original experience.

### *226.* Ἀλήθεια *and the clearing of concealment*

Ἀ-λήθεια means un-concealment and the un-concealed itself, which already indicates that concealment itself is experienced only as what is to be *cleared away*, what is to be removed (α-).

Therefore questioning, too, does not address the concealment itself and its ground; and therefore also, conversely, the unconcealed as such is all that is essential, not the process of *unconcealing* and certainly not this as the *clearing* in which the concealment itself now actually comes into the open. Nevertheless, the concealment is not thereby canceled but first becomes graspable in its essence.

Truth as the clearing for concealment is thus an essentially different projection than is ἀλήθεια, although the former projection pertains to the recollection of the latter, and vice versa (cf. p. 278).

The clearing for concealment, as an originary-unitary essence, is the abyss of the ground, and as this abyss the "there" essentially occurs.

The seductive turn of phrase "truth is un-truth" is so prone to be misunderstood that it cannot reliably point out the right path. Yet it should still indicate the strangeness residing in the new projection of the essence—the *clearing for concealment*, and this as what essentially occurs in the event.

Which steadfast restraint of Da-sein is thereby claimed in order of rank if *this* essence of truth is to be brought to knowledge as what is originarily true?

Only now can we also see more clearly the origin of *errancy* and the power and possibility of the abandonment by being, the concealment and the dissembling; the dominance of the distorted ground.

The mere reference to ἀλήθεια does not much help explain the essence of truth which is placed at the ground here, because in ἀλήθεια the occurrence of unconcealment and concealment is precisely not experienced and not grasped as the ground, for the questioning is indeed still determined on the basis of φύσις, beings as beings.

But it is otherwise with regard to the clearing for concealment. Here we stand in the *essential occurrence of truth*, and this is the *truth of beyng*. The clearing for concealment is already the movement of the oscillation in the turning of the event.

*

The previous attempts, in *Being and Time* and the ensuing writings, to implement *this* essence of truth (in opposition to correctness in representing and asserting) as the ground of Da-sein itself had to remain insufficient. For they were always carried out as a *rejection* and so always took their orientation from that which they rejected. Thus they made it impossible to know the essence of truth in a radical way, i.e., from the ground (and the essence itself essentially occurs as that ground). For such knowledge to succeed, saying of the essence of beyng must no longer be withheld due to the mistaken opinion that, despite insight into the necessity of a projection which leaps ahead, ultimately there still could be built a way to the truth of beyng that would proceed step by step from the earlier views. The attempt to build such a way must always fail.

As strong as may be the new danger that the event will immediately become a mere name and a pliant concept from which almost anything might be "deduced," we must nevertheless speak of it, though not in a detached way within a "speculative" discussion. Instead, we must speak of the event in a meditation compelled throughout by the plight of the abandonment by being.

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The clearing of concealment does not mean the sublation [*Aufhebung*] of the concealed, i.e., its liberation and transformation into unconcealment. It instead means precisely the grounding of the abyssal ground for the *concealment* (the hesitant withholding).

In my previous attempts at projecting this essence of truth, the endeavor to be understood was always primarily directed at an elucidation of the modes of clearing, the variations of concealment, and their essential interconnections (cf., e.g., the lecture on truth, 1930).

With regard to determinations such as "Da-sein is simultaneously in the truth and in the untruth," they were at once taken in terms of morals and worldviews, and what is decisive in this philosophical meditation, namely, the essential occurrence of the "simultaneously" as the basic essence of truth, was not grasped, nor was untruth grasped originarily in the sense of *concealment* (rather than some sort of falsehood).

*

What does it mean to "stand" in the clearing of concealment and to withstand it? *The basic disposition of restraint. The extraordinarily historical non-repeatability of this steadfastness,* that here first, and here alone, a decision is made about "what is true." Which sort of *constancy* is

involved in this steadfastness? Or, to ask the question in a different way: who is able to *be* Da-*sein*, and when and how?

What can the inceptual meditation of thoughtful saying accomplish toward the preparation of this being [*Sein*]?

Why must the impetus be provided at this moment by this "now," i.e., by a *knowledge that questions*?

To what extent is the already precedent poet Hölderlin, in his work and most unique poetic domain, our necessity only *now*?

## *227. On the essence of truth*[21]

1. *Does truth essentially occur? Why?* Because only thus the essential occurrence of beyng. Why beyng?
2. The essence of truth grounds the necessity of the *why* and thus the necessity of questioning.

   The question of truth arises for the sake of beyng, which needs our belonging as ones that ground Dasein.
3. The first question (1) is in itself the determination of the essence of truth.
4. How the question of truth is to be set up.

   Starting with the *essential* ambiguity: "truth" meant as "what is true"; but what is true is truth as the clearing-concealment of the event.

   At the beginning, this clearing an illumination, but without luster and radiance. Concealment itself all the brighter, shining through the depths of concealedness.
5. How the concept of truth as correctness, a concept with a long tradition, not only guides the question at first but also suggests that the answer to the question must be measured by the standard of correctness and that the essence of truth can thus be read off from something pregiven which renders the essence.
6. To unfold truth in its essence primarily as clearing concealment (distortion and veiling).
7. Truth as the ground of time-space, but therefore also first determinable in its essence on the basis of time-space.
8. Time-space as the site of the moment out of the turning in the event.
9. Truth and necessity of *sheltering*.
10. Sheltering as the playing out of the strife between world and earth.

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21. Cf. lecture, "Vom Wesen der Wahrheit," 1930; *Anmerkungen zu "Sein und Zeit"* §44.

11. The historically necessary paths of *sheltering*.
12. How, in sheltering, beings first become *beings* (cf. The leap, 152. *The levels of beyng*).
13. How, in meditatively traversing the foregoing way, there is unfolded the domain in which occurs the "difference" between beyng and beings, i.e., the domain which occurs as this difference (cf. The leap, 151. *Being and beings*). Da-sein essentially occurring as the "between."

*

In view of the ever-greater desolation and disfigurement of philosophy, something lastingly essential would already be won if the posing of the question of truth were achieved out of the necessity of the question and in the right way.

The necessity of this question arises out of the plight of the abandonment by being. The right way of posing the question is the *transition* to the originary essence through a clarification of the *starting point*, the dominant concept of correctness. At the same time, it must be grasped that along with truth what is determined in the turning is also the truth of the *essence* and of the essential occurrence. From the very beginning, therefore, we cannot strive for and demand a concept of "essence" in the sense of a genus, i.e., a correct synthesis of universal properties available immediately to everyone. Instead, what needs to be striven for and demanded is something higher, by which the already long-dominant uprootedness of the question of truth can at once be measured. In these terms, i.e., experienced in its necessity and historicality, truth is the dislodging into transposedness.

It is essentially a matter of the dominance of correctness that this transposedness is in a certain way always occurring, ever since the human being was and is historical, and that nevertheless the transposition remains hidden. In accord with the dominance of correctness, humans find themselves involved immediately and only in an opposition (ψυχή—ἀντικείμενον ["soul—what is opposed to it"], *cogito—cogitatum*, consciousness—object of consciousness). Out of this opposition, humans take and expect the fulfillment of their claims. In this opposition plays out everything of which humans believe themselves knowledgeable. Therein also belongs the dominance of "*transcendence*" (cf. The interplay, 110. *The* ἰδέα, *Platonism, and idealism*).

Here lies the deepest ground for the hiddenness and distortedness of Da-sein. For, despite all the antagonism against the "I," what is more clear and unquestionable than the fact that "I" and "we" are over and against objects? Thereby "I" and "we" are primarily what is unquestioned and what can be left serenely in the background.

Therefore no one ventures to pursue the meditation far enough, even within this basic position, so as to see that we "have" nothing more "given" which could be what is true by way of rendering and forming an image.

Even if only this much would be conceded, the question would already have to arise as to whether *correctness* (which has first grounded, and not presupposed, such a representation of beings and even of the one who does the representing), as the essence of truth, can at all ground and determine the search for what is true and the claim to it.

Furthermore, such a correctness would never lead out of the plight of the abandonment by being; it would only corroborate and call up the plight anew, in a veiling way.

But what does it mean that the essential projection of truth as clearing concealment must now be ventured and the *dislodging* of the human being into Da-sein prepared?

Dis-lodged out of that situation in which we find ourselves: in the gigantic emptiness and desolation, compelled into the tradition (which has become unrecognizable as such) without standards and above all without the will to interrogate them. The desolation, however, the concealed abandonment by being.

### *228. The essence of truth is un-truth*[22]

This statement, deliberately formulated to be in conflict with itself, is supposed to express the fact that the *negative* belongs intrinsically to truth, by no means as a sheer lack but as resistance, as that self-concealing which comes into the clearing as such.

Thereby the original relation of truth to beyng as event is grasped.

Nevertheless, the statement is precarious with regard to the aim of using such strangeness to bring the strange essence of truth nearer.

If grasped quite originarily, there lies in the statement the most essential insight into—and simultaneously a reference toward—the intimacy and strife in beyng itself as event.

### *229. Truth and Da-sein*

The clearing for self-concealing clears in the projection. The projecting of the projection occurs as Da-sein, and the projector of this projecting

22. Cf. Frankfurt lectures, "Der Ursprung des Kunstwerkes." In *Holzwege*, p. 36ff., esp. p. 40f. (GA5).

is in each case that being-a-self in which the human being becomes steadfast.

Every projection places back in relation to the projector that which is set into the clearing of the projection and is thereby first set free. And the converse also holds: the projector first becomes *himself* by taking over that incorporating relation.

What is set into the projection is never something utterly in itself, nor can the projector ever posit himself purely for himself. Instead, this strife (the fact that each counterpart turns toward the other in relating back and incorporating) is a consequence of the intimacy that essentially occurs in the essence of truth as the clearing of what is self-concealing. A mere extrinsic dialectic of the subject–object relation does not capture anything here. Rather, this relation itself, grounded on correctness as a scion of truth, originates out of the essence of truth.

To be sure, this origin of the strife and the strife itself must now be demonstrated. That requires more than simply pondering the clearing and the way it is founded through the projection. Instead, we must recognize above all that the clearing brings *what is self-concealing* into the open and allows the selfhood of the projector to be pervasively attuned by the captivation which, as determining, arises out of the openness. Only in that way does there occur in each case the consigning appropriation to being and, in this consignment, the assignment to the projector himself, whereby he for his part first comes to stand in the clearing (of what is self-concealing) and becomes steadfast in the "there."

The more essentially beyng belongs to Da-sein and vice versa, the more originarily do these turn toward each other in not letting themselves be free of each other.

The projector must take over the incorporating relation, and thereby the thrownness first comes to bear fruit, inasmuch as we see that the projector himself belongs to what is opened up in the clearing and to what is thereby brought into the open.

### *230. Truth and correctness*

The priority of *correctness* establishes and makes self-evident the claim to explanation in the sense of a derivation of beings as possible productions of other beings ("mathesis," "mechanics" understood as broadly as possible).

When such explanation breaks down, appeal is made to the inexplicable, or else it is maintained consistently that what cannot be explained is *not a being*.

The inexplicable ("transcendent") is in this way, however, merely an offspring of the craving for explanation and, instead of being something higher, is actually abasement itself.

Yet the concealed ground of this whole pursuit lies in the priority and claim of correctness, and this priority derives from an incapacity for the essence of truth itself, i.e., an incapacity for *knowledge* of that which bears or perhaps hinders every effort, no matter how honest, to grasp what is true.

### *231. How truth, ἀλήθεια, becomes correctness*

Truth, ἀλήθεια, scarcely sounds forth when it becomes correctness; indeed, truth remains powerful, but it is ungrounded and also not genuinely grounding.

*Correctness* gives priority to the ψυχή and then to the subject–object relation. The dominance of correctness already has its long history; therefore its provenance and the possibility of an alternative can be brought to sight only slowly and with difficulty. The concept of ψυχή already implies λόγος: originally as gathering and then as speech and saying.

That the assertion becomes *the* locus of "truth" is one of the strangest occurrences in the history of truth, although for us it seems perfectly ordinary.

Therefore the most difficult task, apart from grasping the essential occurrence itself, is to seek and preserve, in an originary way and where we do not at all suspect them, truth and what is true.

This uprooting of truth is accompanied by the veiling of the essence of beyng.

To what extent is "correctness" essential with respect to instituting and sheltering (i.e., with respect to language)?

### *232. The question of truth as historical meditation*

That is not to be taken in the sense of a historiological report on the opinions and theories which have been put forward with regard to the "concept" of truth.

Philosophy in the other beginning is essentially historical, and in that respect a more originary kind of recollection of the history of the first beginning must also arise now.

The question is: which basic movements of the essence of truth, and of the interpretative conditions of truth, have borne Western history and will bear that history?

The two preeminent basic positions in Western history are marked by Plato and Nietzsche.

Plato: specifically (cf. the interpretation of the cave allegory[23]) as that thinker in whom a last glimmer of ἀλήθεια becomes still clear in its transition to truth as located in assertions (cf. also Aristotle, *Metaphysics* Θ IV).

Nietzsche: with him the Western tradition is gathered into the modern and, above all, positivistic transformation of the nineteenth century and at the same time "truth" is brought into essential opposition—and thereby into intrinsic connection—to art, with both truth and art as basic modes of the will to power as the essence (*essentia*) of beings. Their *existentia* is called the eternal recurrence of the same.

### *233. Incorporating the interpretation of the cave allegory (1931–32, 1933–34) into the question of truth*

1. Why this interpretation historically essential? Because a fully developed meditation here shows how ἀλήθεια still essentially bore up and guided the Greek questioning of ὄν, while, *at the same time*, precisely this questioning and its introduction of the ἰδέα brought about the collapse of ἀλήθεια.
2. Further meditation shows that this collapse is not that of something firmly instituted and is certainly not the collapse of something explicitly grounded. Inceptual Greek thinking accomplished neither this instituting or grounding, despite the aphorism of Heraclitus on πόλεμος and the didactic poem of Parmenides. Yet ἀλήθεια was essential throughout thinking and poetizing (tragedy and Pindar).
3. Only if this is experienced and expounded can it be shown how then a remnant and semblance of ἀλήθεια must in a certain sense be maintained by necessity, since indeed even truth as correctness, and precisely this, must be sheltered in an already open realm (cf. what was said about correctness). That toward which the representation is directed must be open, and so must that whose adequation is supposed to become manifest (cf. correctness and the subject–object relation; Da-sein and representation).
4. If we look backward and forward over the history of ἀλήθεια, proceeding from the cave allegory, which occupies such a key

23. Lecture course, *Vom Wesen der Wahrheit: Zu Platons Höhlengleichnis und Theätet*, winter semester 1931–32 (GA34).

position, then we can indirectly fathom what it means to establish truth as ἀλήθεια for the first time in thought, to unfold and ground it in its essence. The fact that this not only did not but could not occur in all of previous metaphysics or even in the first beginning.

5. The grounding of the essence of truth as an uncovering of its first glimmering in ἀλήθεια is then not simply an appropriation of the word and of its fitting translation, "unconcealedness." Instead, what is required is an experience of the essence of truth as clearing for self-concealing.

   The clearing concealment must ground itself as Da-sein.

   The self-concealing must come into knowledge as the essential occurrence of beyng itself as event.

   In its turning, the most intimate relation between beyng and Dasein becomes visible as that which compels the basic question and makes it obligatory to go beyond the guiding question and thereby beyond all metaphysics, actually *beyond* and into the *temporality-spatiality* of the "there."

6. In accord with its long history and confused tradition in which various factors have intersected, "truth" itself and its concept are now no longer questioned in any clear and necessary way. Consequently, even the interpretations of the history of the concept of truth, and the interpretations of the cave allegory in particular, are paltry and are dependent on what was itself derived earlier from Platonism and from the doctrine of judgment. The basic positions are lacking for a projection of what is said in the cave allegory and of what is involved in that saying.

   Therefore, it is necessary to lay out, first of all and for the first time, an interpretation of the cave allegory which is complete and is rooted in the question of truth. Furthermore, that interpretation must be made effective as an introduction to the domain of the question of truth and as a guide to the necessity of that question. Of course, reservations are attached to such an immediate attempt, since the ground and line of sight for the projection of the interpretation and of its steps remain presupposed and will appear violent and arbitrary as long as they are left undiscussed.

### *234. The question of truth (Nietzsche)*

The last one who asked the question of "truth," and asked about it most passionately, is Nietzsche. On the one hand, he proceeds from the fact

that "we do not possess the truth,"[24] and, on the other, he does ask what truth is, indeed even what it is worth.[25]

Yet Nietzsche does not ask the question of truth in an originary way. The word "truth" almost always means to him "what is true," and when he asks about the essence of what is true he does so while ensnared in the tradition and not from an originary meditation such that this meditation would at the same time be grasped as bearing the essential decision regarding "what is true."

Admittedly, a more originary questioning never guarantees a more certain answer but only, on the contrary, a higher question-worthiness of the essence of truth. We need this question-worthiness; without it, what is true remains a matter of indifference.

Nietzsche's meditations on "truth," however, do not enter the open realm, because:

1. Nietzsche relates truth to "life" (in the "biologistic"-idealistic sense) as something that serves to assure the continuance of the living being. "Life" is posited simply as a basic actuality, and the general characteristic of becoming is attributed to it.
2. At the same time, however, Nietzsche grasps "being," entirely in the sense of the oldest Platonic tradition, as the "constant." *As* this and seen on the basis of life and related back to it, "being" is the firmly established and thus is in each case "what is true."
3. Furthermore, this concept of truth, oriented toward "life" and determined by the traditional concept of being, is situated fully on the path of the tradition, inasmuch as truth is a determination as well as a result of thought and representation. This usual view of truth goes back to Aristotle.

All this, taken over without question, impedes an originary questioning of the essence of truth.

To be sure, inasmuch as the question of truth stands at the center of Nietzsche's last meditations (cf. his proposition about the relation between truth—cognitive truth—and art, and cf. his teaching of the perspectives of the drives), everything acquires a new vitality, which must not blind us to the fragility of the groundwork, however, especially if we consider that Nietzsche in his own way indeed wants to overcome Platonism.

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24. F. Nietzsche, "Nachgelassene Werke: Unveröffentlichtes aus der Zeit des Menschlichen, Allzumenschlichen und der Morgenröthe" (1975–76, 1880–81), in *Nietzsche's Werke* (Großoktavausgabe), Leipzig: Kröner, 1919, Bd. XI, p. 159.—Ed.

25. F. Nietzsche, "Zur Genealogie der Moral," in *Nietzsche's Werke* (Großoktavausgabe), Stuttgart: Kröner, 1921, Bd. VII, p. 471.—Ed.

It certainly does appear that Nietzsche, in spite of everything, has incorporated also the essence of truth back into "life." But did he gain clarity about the truth regarding this postulation of "life" and thus of the will to power and of the eternal recurrence of the same? In his own way, very much so; for he understands these projections of beings as experiments we make with "truth." This philosophy is supposed to help assure the continuance of "life" as such, indeed precisely by liberating "life" in its unsurpassable possibilities. Here Nietzsche's thinking probably takes a step whose extent we still cannot judge, because we are too close to him and are therefore compelled to see everything still too exclusively in that particular horizon (the one of "life") which Nietzsche ultimately wanted to overcome. It thus becomes a matter of even greater necessity for us to question more originarily and thus precisely not fall victim to the erroneous view that Nietzsche's own questioning is thereby "done for."

What is made very difficult and almost impossible by Nietzsche's most proper thinking is the insight that the essential occurrence of truth means Da-sein, i.e., standing in the midst of the clearing of what is self-concealing and drawing thence the ground and power of being human. For, despite the evocations of "perspectivism," "truth" remains *rolled up* in "life," with life itself taken, almost in the manner of a thing, as a center of will and of power which wills its own enhancement and surmounting.

That transported standing out into the unknown, which certainly was a basic experience for Nietzsche, could not, if my view is correct, become the grounded core of his questioning, because the tradition held him ensnared in the three-fold way mentioned above (p. 286).

Accordingly, Nietzsche was not at first grasped on the basis of the most hidden volition of his thinking and for a long time to come will not be grasped in that way. Instead, he is placed within the usual horizons of the dominant thinking and the worldviews of the nineteenth century, so that by being set off in relief against them, and thus with their help, what is proper to Nietzsche and "new" with him can be found and made useful.

The way the confrontation with Nietzsche does master and does not master his conception of "truth" must become a cornerstone for the decision as to whether we are helping his genuine philosophy to its future (without becoming "Nietzscheans") or are simply pigeonholing it in the manner of "historiology."

Nietzsche seems to inquire deepest into the essence of truth when he asks, "What is the meaning of all will to truth?" and when he calls

knowledge of this question "our problem" (VII, 482).[26] His solution: will to truth is will to semblance, and this necessarily as a will to power, to assuring the continuance of life, and this will is at its highest in art, whereby art is of more value than truth. The will to "truth" is thus ambiguous: as making things fixed and settled, it is a will that runs counter to life; as a will to semblance (qua transfiguration), it is an enhancement of life. What does this will want with us—that is Nietzsche's question.

Yet even this question and this knowledge of it are not originary (setting aside completely the postulation of "life" and of the interpretation of "being"). For, what truth is is taken by Nietzsche as something settled, and he takes his interpretation of its essence (cf. p. 286f.) as something sufficiently grounded, such that he can at once take up the question that is apparently more acute and more originary (because related to "will to power").

Yet, what is truth? Above all, how do we know what truth is? Does not the *question* of what is truth already presuppose truth? What kind of presup-position is that, and how do we bring it in?

For Nietzsche, truth is a condition of life, one which is itself *against* life. Accordingly, life requires this opponent. (What is announced here? Is it the relation to "beings" as such, a relation not experienced out of its ground, not brought into the open realm, and not based on representation and thinking?)

Because "life" is already *the* reality in the sense of the most equivocal idealism, one which has entrusted itself to positivism, truth must be postulated in advance and, as a mere condition, incorporated into life. All that remains, therefore, as the ultimate and apparently original question is the question of the "value" of truth: in what sense is truth a condition of "life"—as debasing it, quieting it, helping to assure it, or actually enhancing it?

Yet how does the measure of the "value" of something for life arise? Does life itself require decisions with regard to its conditions? *Which* life? If it does require decisions, then the question is how the conditions themselves, and the decisions about them, belong to "life." What does "life" *then* mean?

If the will to power is the will to self-surpassing and in that way a coming to one*self*, then truth (admittedly not understood in Nietzsche's sense) proves to be the condition of the will to power. The self-surpassing, if it is an opening and grounding and not a mere quantitative increase, requires the openness of time-space.

Seen in this way, truth, as will to truth, is not simply *one* condition of *life* but is the ground of its *essentia* as will to power.

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26. Ibid., p. 482.—Ed.

Of course, the entire ambiguity of "life" shows itself here, and the question remains as to whether and how a ranking can be postulated in this regard, e.g., along the lines of the Leibnizian monadology.

### *235. Truth and genuineness*[27]

We call true gold genuine gold and a genuine German a true one. The genuine is what corresponds to and satisfies the true, and the true is meant here in the sense of the *actual* or, as the case may be, the *suitable.*

Genuineness therefore implies correspondence and, accordingly, correctness.

Yet the genuine is not purely and simply what "agrees" with the suitable; it by no means merely pertains to propositions. A proposition is correct but is not genuine; or is it indeed? An ungenuine proposition, an apocryphal one that does not derive, e.g., from Aristotle himself, can still be correct; conversely, an incorrect one can be *genuine.* Thus genuineness signifies something other than *correctness,* if this latter term is to be reserved for the cor-respondence of a pronouncement to the thing spoken of.

Genuine, on the other hand, is a piece of gold, for example. We speak of a "genuine Dürer" but also of a "genuinely" Schillerian turn of phrase. In these cases, "genuine" means something else again, not simply "unfalsified" and deriving only from Dürer or Schiller but, rather, precisely accordant with the one or the other and only with him, *essentially characteristic.* Likewise, we speak of genuineness when we call people "genuine" in their behavior.

The genuine is not only the suitable and the accordant, thus what corresponds to an already extant thing, but at the same time: *accordant* in the establishment of a measure, genuine in the unfolding, faithful to the origin, maintaining the *originariness.*

What is this "originariness"? *What* does it determine? The human being, *being human!* (Steadfastness of Da-sein!)

Genuineness is also more essential than *honesty.* Honesty always concerns merely the unfolding of something already given and already *available* (cf. the *genuine* and the *straightforward* and the *simple*).

*Genuineness:* the power for creatively preserving what is bestowed, the power for creatively carrying out what is assigned. Genuineness of temperament, of courage, of attuned, knowing, persistent will. Essential patience as the highest courage.

Genuineness and *restraint;* the latter still more original.

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27. genuine [*echt*]; legitimate [*êhaft*]—legal, *filius legitimus;* "marriage" ["*Ehe*"]

## *236. Truth*

Why is there truth? Is there indeed truth? How? If truth were not, on what would stand even the mere possibility of the "why"? Does the why-question already confirm the fact that there is truth, that truth must be in some way or other? Questioning as seeking the ground out of which and on which truth is supposed to be. Whence this questioning? Is it not based on a bursting forth of human beings into an open realm which opens itself so as to conceal? And is not this, the clearing-concealment, the essence of truth? But whence and how does there take place the bursting forth of human beings into that "other" which they take themselves to be, which appears to humans as their domain, but which they themselves actually are not, which is instead debarred and disguised to humans and of which only a semblance remains to them (Da-sein)?

The determination of the essence of truth as clearing-concealment—on what is that grounded? On a clue given by ἀλήθεια. But who has ever thought through ἀλήθεια in a determining way, and whence the rights to ἀλήθεια as something handed down and yet at the same time forgotten? How do we gain a stance in the essence of truth? Without this stance, everything "true" is a mere fraud. Nothing is to be won here by fleeing into the close-to-life reality of a very questionable "life."

The obvious course is to investigate whether it is not the case that in the question, "Why is there truth?," truth can be unfolded as the ground of the "why" and thus determined in its essence.

Yet the question does indeed seem to be already bound—indeterminately, confusedly, and ordinarily enough—to a knowledge of "truth," so as to make problematic again the question of whether an appeal to such knowledge and opinion can be borne out.

Where will we then be tottering if we renounce appearances and what is common?

What if we nevertheless came into the nearness of the event, which might be obscured in its essence but still does show that a "between" essentially occurs between us and beyng and that this "between" itself belongs to the essential occurrence of beyng?

*237. Belief and truth*

What is meant here is not its particular form as membership in a "denomination" but, instead, the essence of belief, grasped on the basis of the essence of truth.

To *believe*: to deem true. In this sense, it means to appropriate what is "true," no matter how that is given and how it can be taken over. In this broad sense: to concur.

The deeming true will change according to what is true in each case (and wholly and above all according to truth itself and its essence).

Belief, especially in its open or tacit opposition to knowledge, means deeming true that which withdraws from knowledge in the sense of explanatory insight (for example: to "believe" a report whose "truth" cannot be verified but which is vouched for by informants and witnesses). It becomes clear even in this case: the belief, in its essentiality, depends on the respective mode of knowledge opposed to it.

Belief: deeming true that which utterly withdraws from all knowledge. But what does knowledge mean here? Which is the authentic knowledge? The one that knows the essence of truth and is consequently first determined, in the turning, out of this essence itself.

If the essence of truth is the clearing for the self-concealing of beyng, then knowledge is an abiding in this clearing of concealment and is thus the basic relation to the self-concealing of beyng and to beyng itself.

This knowledge is then not deeming true just something or other that happens to be true or even something preeminently true; instead, it is originally an *abiding in the essence of truth*.

This knowledge, essential knowledge, is then more original than any belief, for the latter is merely concerned with something true; therefore, if belief is ever to escape utter blindness, it must indeed necessarily know what it means to be true and to be a truth!

Essential knowledge is an *abiding* in the essence. What is supposed to be expressed thereby is the fact that such knowledge is not a mere representation of an encounter; it is persistence within the bursting forth of a projection which, in the very opening up, comes to know the abyss that bears it.

Hence, if "knowing" is taken in the previous sense of representing, possessing representations, then essential knowing is obviously not a "knowing" but a "believing." Yet this word then takes on quite a different sense, no longer that of deeming true, whereby truth is confusedly enough already known, but the sense of an abiding in the truth. This, as *projective*, is always a questioning, indeed *the* original

questioning as such, in which humans place themselves out into truth and place themselves up for decision with respect to the essence.

*Questioners* of this kind are the original and proper believers, i.e., those who in a radical way take seriously *truth* itself, not only what is true, and who place up for decision the question of whether the essence of truth essentially occurs and whether this essential occurrence itself bears and leads us, the knowing, believing, acting, and creating ones or, in short, the historical ones.

To be sure, this originary belief is not like an acceptance of that which immediately offers support and makes courage superfluous. Instead, this belief is persistence in the extreme decision. Only such belief can bring our history to a grounded ground once again.

The reason is that this originary belief is not an egotistic snatching up of a homemade certitude. It is not such a snatching up inasmuch as it places itself, as questioning, precisely out into the essential occurrence of being and experiences the *necessity* of what is a-byssal.

## d) Time-space as the abyssal ground

### *238. Time-space*

In what sort of questioning is initially situated that which is called time-space.

Time-space as arising out of, and belonging to, the essence of truth and as the thereby grounded structure (joining) of the "there," a structure of transport-captivation. (Not yet a "schema" for the representation of things, not yet mere flowing-by in the order of succession.)

The site of the moment; the strife of world and earth. The strife; the sheltering of the truth of the event.

Time-space and the "facticity" of Dasein (cf. *Laufende Anmerkungen zu "Sein und Zeit"* I, chap. 5!). The "between" of the turning and indeed as explicitly steadfast in a historical way! Determines itself as the here and now! The *uniqueness* of *Da-sein*. Accordingly, uniqueness of knowingly enduring what is assigned *and* bestowed.

*Time—eternity—moment*

The eternal is not the incessant; it is instead that which can withdraw in a moment so as to recur later. What can recur: not as the *identical* but as the newly transforming, the one and unique, i.e., beyng, such that it is not immediately recognized, in this manifestness, as the same!

Then what is *eternalization*?

## *239. Time-space*[28]
(preparatory deliberation)

Space and time, each represented for itself and in their usual conjunction, arise out of time-space, which is more originary than they themselves and than their calculatively represented conjunction. But time-space belongs to truth in the sense of the originating essential occurrence of being as event. (Only on this basis can it be grasped why the relation between "being and time" transitionally points the way.) Yet the question is how and in what guise time-space belongs to truth. What truth itself is cannot be immediately and sufficiently said in itself, but only in grasping time-space.

Time-space is the appropriated sundering of the turning paths of the event, the sundering of the turning between belonging and call, between abandonment by being and beckoning intimation (the trembling in the oscillation of beyng itself!). Nearness and remoteness, emptiness and bestowal, verve and hesitation—in these the hidden essence of time-space resides, and so they cannot be grasped temporally and spatially on the basis of the usual representations of time and space.

How is this to be brought closer to the mode of representation usual today? In this regard, various preparatory ways can be taken, even if the surest way seems to be to abandon the entire previous domain in which space and time have been represented and conceptualized and attempt to start afresh. But that is not possible, since the issue here is not at all the mere modification of representation and of the directionality of representation; rather, what is called for is a dislodging of the essence of the human being into Da-sein. Questioning and thinking must indeed be inceptual, but they must still be precisely transitional (cf. The interplay).

Meditation on the provenance out of the history of the first beginning (being as beingness—constant presence) is unavoidable. What must be shown is how it happens that space and time become representations as schemata (concept of *"ordo"*) ("forms of intuition") for "mathematical" calculation and why these concepts of space and time dominate all thinking, even and precisely where there is talk of "lived time" (Bergson and others).

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28. Cf. The interplay, 108. *The basic metaphysical positions within the history of the guiding question and their respective interpretations of time-space (or of space and time);* cf. lecture course, *Die Frage nach dem Ding: Zu Kants Lehre von den transzendentalen Grundsätzen,* winter semester 1935–36 (GA41), p. 14ff.

That requires an interpretation of Aristotle's *Physics* Δ on τόπος ["place"] and χρόνος ["time"], which of course must be set within the framework of the entire basic position of the *Physics*.

It will thus be seen how here the representation as a "schema" is still not attained and also cannot be attained, since such a representation presupposes the emergence of the "mathematical" in the modern sense. In turn this latter, i.e., the corresponding interpretation of space and time, is possible only after its basis, the Greek experience of beingness, is lost and immediately replaced by the Christian interpretation of beings along with a retention of Aristotle's "results." The debilitation of οὐσία and the emergence of *substantia* already long since prepared.

And thereby accomplished by nominalism.

How there is still maintained, and precisely in the modern era, a metaphysical interpretation of space and time which is attempted in a new way: space as the *sensorium Dei*.

The ambiguity of space and time for Leibniz, with the origination obscure; in Kant simply attributed to the human subject!

Yet all this without an intimation of time-space.

Why and under which presuppositions is the separation of space and time historically necessary?

Is there a way out of the accomplished separation, back to another origin? It seems so. For it will always appear, with the maintaining of the familiar representations of space and time, as if something "metaphysical" were imputed to these empty forms *of order* (Which order?). Yet the question indeed concerns the justification and the provenance of these empty forms, whose truth is still not demonstrated on the basis of their correctness and usefulness in the field of *calculation;* it is just the opposite that is demonstrated here.

On the other hand, the return to their provenance does in fact not lead to the origin of their essence, to "*truth*," even if τόπος (granting place) and χρόνος (pertaining to the ψυχή) point back to φύσις. Yet that does not at all require "mythological" "representations." For such representations are to be grasped only last, as anterior with respect to the first beginning. If they are taken as the starting point, then what results is at most the "triviality" that here something is still experienced "irrationally" which later comes to be placed in the light of *ratio*.

Which is the path to a first, pre-cursory, and indeed transitional meditation on time-space? From Da-sein's site of the moment. How from it, if we are so withdrawn from Da-sein?

Can the starting point be the question of the "unity" of "space and time," as that is usually represented? (Cf. the introduction to the lecture

course of w. s. 1935–36.) Whence, why, and how are space and time thought together since antiquity? Which is the basic experience here, even if it could not be mastered? (the "there"!) Only superficially, according to the prevailing beingness? Yet how is the "and" related to space, how to time? Has that ever been asked? Can it be asked at all?

The "and" is in truth the ground of the essence of both space and time, the dislodging into the encompassing open realm which forms presencing and constancy but which could not itself be experienced or grounded. Cf. the collapse of ἀλήθεια and its simultaneous transformation into ὁμοίωσις (correctness).

For the experiencing projection does not occur here as the representation of a general essence (γένος), but in an original-historical entrance into Da-sein's site of the moment. To what extent such an entrance in Greek tragedy?

The *site of the moment:* the uniqueness and the intrusion of the most luminous transposal into the domain of the intimation out of the gentle captivation by what is self-withholding and hesitant, nearness and remoteness in the decision, the where and the when of the history of being as self-clearing and self-concealing out of the appropriation of the basic disposition of *restraint*. This and the basic experience of the "there" and thus of time-space.

Now, admittedly, to relate the representation of space and time back to dispositions seems to be not only a metaphysical positioning of the empty forms but also at the same time indeed a new "subjectivizing."

With respect to the latter, however, it should be remarked:

Because Da-sein is essentially selfhood (domain of what is proper) and selfhood for its part is the ground of the "I" and the "we" and of all lower and higher "subjectivity," therefore the unfolding of time-space out of the site of the moment is no subjectivizing but, instead, is its overcoming, if not already its radical, anticipatory repulsion.

This origin of time-space corresponds to the uniqueness of beyng as event and brings itself into its open realm only in the occurrence of the sheltering of truth in accord with the currently necessary path of sheltering.

Time-space as the essential occurrence of truth (essential occurrence of the abyssal ground) first comes to be known in carrying out the other beginning. Prior to that, however, it remains veiled—and indeed necessarily so—in the guise of the uncomprehended but familiar naming of "space" and "time" together.

Whence stems the priority of space and time as empty, the priority of their immediately represented extension and of their quantifiability and calculability?

Everything goes back to the Greeks' basic experience of οὐσία. Thereby space and time immediately represented and indeed also that which obtrudes *as representable thus* in φύσις (cf. the corresponding priority of the νῦν as regards time).

Posited along with presence is the πέρας ["limit"], the περιέχον ["that which encloses"]. This postulation and its interpretation remain and are not brought back into something more originary, for that is possible only on the basis of the question of *the truth of being;* for Aristotle, on the other hand, the ποῦ ["where"] and the ποτέ ["when"] are categories, determinations of beingness, of οὐσία!

Whatever then is added in neo-Platonism, Augustine, and the Middle Ages, such as eternity according to Christian faith and the *summum ens*, the basic postulation remains and is the substratum for the *mathesis* which in Descartes comes to count as the essential guideline for the determination of beingness. Thus calculability and pure mechanics become prominent afortiori, while space and time entrench themselves in this interpretation as tenaciously and self-evidently as the representation of beingness.

The question of their unifying-original, completely other sort of essence is utterly strange, incomprehensible, and thus arbitrary.

### *240. Time and space. Their "reality" and their "provenance"*

"Time" has the character of the "I" as little as space has the character of the thing; afortiori, space is not "objective" nor time "subjective."

Time and space, as belonging to the essence of truth, are originally united in time-space and are the abyssal grounding of the "there"; through the "there," selfhood and what is true of beings first come to be grounded.

The difficulty involved in asking about the "reality" and "provenance" of space and time is characteristic of the horizon in which occurs in general the guiding question, "What are beings?" Cf. time-space as the abyss.

### *241. Space and time—time-space*

Space is radically different from time. In a particular respect, space can be represented as an *ordo* and as the sphere for things conjointly at hand, which indicates that space, as so represented, is representable in

terms of a presencing (a determinate mode of temporality). But this says nothing at all about what space itself is. The fact that the representation of space occurs in a temporal way does not mean that space should be reduced to "time." Instead, space and time are not only different in the number of "dimensions" they are ordinarily thought to possess but are also radically different, different in their most proper essence, and only in virtue of this extreme difference do they point back to their origin, time-space. The more purely the proper essence of each is preserved and the deeper their origin is placed, so much more readily is their essence grasped as time-space in its belonging to the essence of truth as clearing ground for concealment.

1. As little as the ordinary notion of a "space of time" [*"Zeitraum"*] touches on what is meant by time-space [*Zeit-Raum*] or could even be a point of departure for a path to the essence of time-space,
2. just so little is time-space merely a coupling of space and time in the sense that time, taken as the "t" of calculative formulas, would be made into the fourth parameter, whereby the four-dimensional "space" of *physics* is postulated. Here space and time are merely tied together, after they both have already been leveled down to the sameness of what is calculable and what makes calculation possible.
3. Yet time-space is a mere coupling also in another, possibly conceivable sense: e.g., in the sense that every historical occurrence would have its "when" and "where" and thus would be determined temporally-spatially.

Instead, their unity is that of the origin, and this origin can be traced only if

1. the essence of each is clarified as properly its own, and
2. each essence in itself is exhibited in its extreme separateness to the other, and
3. each essence in itself is grasped as arising from something originary; and
4. this that is originary, the common root of both, is grasped as other than they and yet such that, as a root, it needs both of them as "shoots" in order to be a root-grounding ground (= the essence of truth).

The interpretation of space and time on the basis of time-space does not seek to prove that the previous notions of space and time are "false." On the contrary, these notions will then for the first time be fitted into the (to be sure, limited) domain of their correctness, and it will be made clear that space and time are as inexhaustible in their essence as is beyng itself.

*The ordinary and already old notion of a "space of time"*

is meant as a determination of time by itself and only of time. It does not mean, as does the word time-space, that grounding essence which is originarily unified with respect to time and space.

"Space of time" means a span of "time," the "from now until then," the "from then up to today," etc. We speak of a "space of time" one hundred years in length. Time is represented here as spacious, inasmuch as it, qua measure-number, encompasses something, a from . . . up to . . . , something measured. What is meant here is thus not even metaphorically that open realm of time which pertains to its ecstases and which is obviously not "spatial." Represented in the term "space of time" is therefore also the ordinary concept of "time."

An elucidation of time-space could be expected from a consideration of the history of the representations of space and time.

Yet all those historiological accounts, attempted in all sorts of ways since the nineteenth century, are blind, useless, and bereft of any actual, philosophizing question, not to mention the fact that they merely pick out and string together "passages" in which some problem or other is discussed.

The history of the "representations" of space and time is the history of the truth of beyng and can be exhibited in a philosophically fruitful way only if joined to the history of the guiding question. Everything else is erudite pretence which merely leads further astray into the superficiality of gathering and comparing passages.

## *242. Time-space as the abyssal ground*

The abyssal ground [*Ab-grund*] is the originary essential occurrence of the ground [*Grund*]. The ground is the essence of truth. If time-space is thus grasped as abyssal ground, and, reciprocally, if the abyssal ground is grasped more determinately by way of time-space, then the turning relation and the belonging of time-space to the essence of truth are thereby opened up.

The abyss is the *originary unity* of space and time, that unifying unity which first allows them to diverge into their separateness.

Yet the abyssal ground is also, and primarily, the originary essence of the ground, of its grounding, *of the essence of truth*.

What is the abyssal ground? What is *its* mode of grounding? The abyssal ground is the staying away of the ground.

And what is the ground? It is that which veils itself and also takes up, because it bears and does so as the protruding of what is to be grounded. Ground: self-concealing in a protruding that bears.

Abyssal ground: staying away; as ground in self-concealing, a self-concealing in the mode of the withholding of the ground. Yet withholding is not nothing; instead, it is a preeminent and originary kind of leaving unfulfilled, leaving empty. It is thereby a preeminent kind of opening up.

The abyss, however, as the essential occurrence of the ground, is not sheer self-withholding in the sense of simple withdrawal and going away. The *lack* of the ground is the lack of the *ground* [*Der* Ab-*grund ist Ab*-grund]. In withholding itself, the ground preeminently brings into the open, namely into the first opening of *that* emptiness which is thereby a determinate one. Inasmuch as the ground, even and precisely as abyss, still grounds and yet does not properly ground, it abides in hesitancy.

The abyssal ground is the hesitant self-withholding of the ground. In this withholding, the originary emptiness opens up and the originary *clearing* occurs, but this clearing is such that, at the same time, hesitation is manifest in it.

The abyssal ground is the primessential *clearing concealment*, the essential occurrence of truth.

Since truth is the clearing concealment of beyng, however, it is as abyssal ground chiefly a ground that grounds only as bearing and allowing the protruding of the event. For the hesitant withholding is the intimation that beckons Da-*sein*, and this latter is precisely the constancy of clearing concealment. This occurrence is the oscillation of the turning between call and belonging; it is ap-*propriation*, beyng itself.

*Truth grounds as the truth of the event.* The event, grasped from the perspective of truth as ground, is therefore the *primordial ground* [*Ur-grund*]. The primordial ground opens itself, as what is self-concealing, only in the abyssal ground [*Ab-grund*]. Yet the abyss is completely disguised through the distorted ground [*Un-grund*] (cf. below).

The primordial ground, the one that grounds, is *beyng*, but in each case as essentially occurring in its truth.

The more groundingly the ground (the essence of truth) is fathomed, the more essentially does beyng occur.

Yet the fathoming of the ground must venture the leap into the abyssal ground and must fathom the abyssal ground itself and endure it.

The abyssal ground, as the staying away of the ground in the indicated sense, is the first clearing of the open as "emptiness."

But how is emptiness to be understood here? Not in the sense that space and time, as forms of ordering and as frameworks for calculable and objectively present things, are simply vacant, i.e., not in the sense of the sheer absence of such things therein, but, rather, in the sense of a temporal-spatial emptiness, an originary yawning open in hesitant self-withholding. Nevertheless, must the latter not strike up against a claim, a search, a will to reach, just in order to be a self-withholding? Certainly, but both essentially occur in each case as event, and the only task now is to determine the essence of the emptiness itself, which means to think the a-byssal character of the abyss, i.e., how the abyssal ground grounds. In the proper sense, that is always and only to be thought out of the primordial ground, the event, and in carrying out the leap into its oscillating turn.

The abyssal ground, as the staying away of the ground, is indeed supposed to be the essential occurrence of truth (i.e., the essential occurrence of the clearing concealment). The staying away of the ground—is that not the *absence* of truth? Yet the hesitant self-withholding is precisely the clearing for concealment and is thus the presencing of truth. Certainly, "presencing," but not in the way something objectively present has come to presence; instead, the essential occurrence of what first founds the presence and absence of beings and not only this.

The "staying away" as (hesitant) self-withholding of the ground is the essential occurrence of the ground as abyssal ground. The ground needs the abyssal ground. Furthermore, the clearing which occurs in the self-withholding is not a mere gaping hole or chasm (χάος—versus φύσις); it is the attuned disposing of the essential *dis-lodgments* of precisely *this* cleared being which allows such self-concealing to stand within it.

That is so because truth as clearing concealment is the truth of beyng as event, i.e., as the appropriation that oscillates back and forth, that grounds itself in the truth (in the essential occurrence of the "there"), and that also attains for itself therein, and only therein, the clearing for its self-concealing.

The event attunes and pervasively disposes the essential occurrence of truth. The openness of the clearing of concealment is therefore originarily not the mere emptiness of vacancy; instead, it is the disposed and disposing emptiness of the abyssal ground which, according to the attuning intimation of the event, is a disposed abyssal ground, i.e., here, a joined one.

Moreover, "emptiness" is not the mere non-satisfaction of an expectation or wish. It *is* only as Da-*sein*, i.e., as *restraint* (cf. Prospect, 13. *Restraint*), the withholding in the face of the hesitant self-withholding whereby time-space is grounded as the site of the moment for the decision.

By the same token, "emptiness" is actually the fullness of what is still undecided and is to be decided, the abyssal ground that points to the ground, i.e., to the truth of being.

"Emptiness" is the fulfilled plight of the abandonment by being, but this as already transposed into the open and thus as related to the uniqueness of beyng and to its inexhaustibility.

"Emptiness" not as what accompanies a neediness and *its* plight, but as the plight of restraint which is in itself an erupting projection and the basic disposition of the most originary belonging.

To name "emptiness" that which opens itself in the ap-propriation of restraint toward the hesitant withholding is therefore inapt and still too strictly determined by a nearly insurmountable orientation toward space as a thing and time as a process.

That which opens itself for concealment is originarily the remoteness of the undecidability clinging to the question of whether the god is moving away from us or toward us. That means: in this remoteness and its undecidability, there is manifest the concealment of that which, on account of this opening, is called god.

This "remoteness" of undecidability is prior to every discrete "space" and every demarcated flowing-by of time. It is also prior to all dimensionalities, for these arise only out of the sheltering of truth, and thus of time-space, in beings and indeed primarily in objectively present and changing things.

Only where something objectively present is seized and determined does there arise the flow of "time" that flows by in it and the "space" that surrounds it.

The abyssal ground, as the first essential occurrence of the ground, grounds (allows the ground to occur essentially as ground) in the mode of temporalization and spatialization.

Yet here is the critical point for the correct conception of the abyssal ground. Temporalization and spatialization cannot be grasped on the basis of the usual representations of time and space; it is just the opposite: these representations must be determined according to their provenance out of the primessential temporalizing and spatializing.

Whence do temporalizing and spatializing have their unitary origin and their separateness? Of what sort is the originary unity, such that it casts itself asunder into this separation, and in what sense are the two separate moments here precisely unitary as the essential occurrence of the abyssal ground? It cannot be a matter here of any sort of "dialectic"; it is a matter only of the essential occurrence of the ground (and thus of truth) itself.

The structure of this essential occurrence must ever and again be placed into the projection: the essence of truth is a clearing concealment

which takes up the event and, by bearing it, lets its oscillation protrude through the open. As bearing and letting protrude, truth is the ground of beyng. The "ground" is not more originary than beyng; it is the origin as what allows beyng, the event, to be reached in a leap.

Yet truth is a ground that grounds originarily as the abyssal ground. The latter itself grounds as the unity of temporalization and spatialization. These accordingly derive their essence from that whereby the ground is the ground, i.e., from the event.

The intimation is the hesitant self-withholding. The self-withholding creates not only the *emptiness* of privation and austerity but also, along with these, an emptiness as one that is in itself transporting, i.e., transporting into the "to come" and thereby simultaneously bursting open what has been. The latter, by making an impact together with what is to come, constitutes the present as a move into the abandonment that remembers and expects.

This abandonment, however, because it originarily occurs as remembering and expecting (the belonging to being and the call of beyng), is in itself no mere sinking down and dying away into complete deprivation; on the contrary, it is the present—the *moment*—which is raised up and is directed out only toward the decision. Incorporated into the moment are all the transportings, and the moment itself essentially occurs merely as the gathering of the transportings.

The *remembering expectation* (remembering a hidden belonging to beyng, expecting a call of beyng) brings up for decision the question of whether or not beyng intrudes. To express it more clearly, temporalization, as this dispensation of the (hesitant) self-withholding, a-byssally grounds the domain of decision. With the transporting into that which withholds itself (this is precisely the essence of temporalizing), everything would indeed already be decided. Yet what withholds itself does so in a hesitant way and thereby grants the possibility of bestowal and appropriation. The self-withholding dispenses the transporting which is characteristic of temporalizing, but, as *hesitant*, it is also the most originary *captivation* of things. This captivation is the *embrace* in which the moment and thus the temporalization are held fast (like the *originary* abyssal ground? "Emptiness"? Neither that nor fullness). This captivation also makes possible a bestowal as an essential possibility, grants bestowal a space. The captivation is the spatialization of the event. Through the captivation, the abandonment is an established one which is to be with*stood*.

The "staying away" of the ground, its abyssal character, is *disposed* out of the hesitant self-withholding and is at once temporalizing and spatializing, transporting and captivating. The spatializing is grounding and is the site of the moment. Time-space, as the unity of the

originary temporalization and spatialization, is itself originarily the site of the moment, and this site is the a-byssal, essential temporality-spatiality for the openness of concealment, i.e., for the "there."

Then whence the separation into temporalization and spatialization? From the transporting and captivating, which, as fundamentally different, require each other, i.e., from the unity of the *hesitant withholding*. And whence the separation of transport and captivation? From the hesitant withholding, which is the *intimation* as the inceptual essence of the event, inceptual in the other beginning. This essence of beyng is unique and non-repeatable and thereby satisfies the innermost essence of beyng; φύσις also is unique and non-repeatable.

If this temporalization and this spatialization constitute the originary essence of time and space, then their provenance (an abyssal provenance that grounds the abyssal ground) is made visible out of the essence of being. Time and space (originarily) "are" not; instead, they essentially occur.

Yet the hesitant withholding itself possesses this originarily unifying structure of self-withholding *and* hesitancy out of the *intimation*. This latter is the self-opening of what is self-concealing as such and indeed is the self-opening for and as the ap-propriation in the sense of the call into the belonging to the event itself, i.e., to the grounding of Da-sein (Da-sein understood as the domain of the decision regarding beyng).

But this *intimation* comes to intimate only in the *resonating* of beyng out of the plight of the abandonment by being and merely says once again: it is neither from the call nor from a belonging, but only from the "between" in which both come to be in oscillation, that the event opens itself and that the projection of the origin of time-space, as originary unity, can be enacted out of the abyss of the ground (the net, cf. The leap, 142. *The essence of beyng*).

Space is the captivating and abyssal grounding of the embrace.

Time is the transporting and abyssal grounding of the gathering.

The captivation is the abyssal embrace of the gathering.

The transporting is the abyssal gathering into the embrace.

If transporting proves to be a gathering, and captivation an embrace, then in each case there is a countercurrent at work. For transporting seems at first to be a dispersing, and captivation an estrangement. This countercurrent is precisely the essential and points to the originary referentiality of both to each other on the basis of their separateness.

Time spatializes and is never captivating.

Space temporalizes and is never transporting.

Even in their unity, space and time have nothing in common; instead, what unifies them, what allows them to emerge *in* that inseparable referentiality, is time-space, the abyssal grounding of the ground: the

essential occurrence of truth. This e-mergence [*Ent-springen*], however, is not a tearing off; just the opposite: time-space is merely the unfolding of the essence of the essential occurrence of truth.

The abyssal grounding of the ground is not thereby exhausted in its essence; it is merely clarified as the grounding of the "there."

Time-space is the gathering embrace that captivates and transports at once; it is the abyssal ground which is structured in this way, which disposes accordingly, and whose essential occurrence becomes historical in the grounding of the "there" by Da-*sein* (by its essential paths of sheltering the truth).

Time-space in this, its originary essence, possesses nothing of "time" and "space" in themselves as ordinarily understood, and yet it does contain a development toward these, indeed in a greater richness than could previously arise through the mathematization of space and time.

*How does it happen that time-space gives way to "space and time"?*

Expressed in that manner, the question is still too ambiguous and too easily misunderstood.

Therefore, the first step is to differentiate:

1. the not-yet-past history of τόπος and χρόνος within the interpretation of beings as φύσις and on the basis of an undeveloped ἀλήθεια (cf. The grounding, 241. *Space and time—time-space*, p. 299);
2. the unfolding of space and time out of the explicitly and originarily grasped time-space as the abyss of the ground within the thinking of the other beginning;
3. the empowering of *time-space* as the essential occurrence of truth within the future grounding of Dasein through the sheltering of the truth of the event in beings as thereby reconfigured;
4. the proper clarification, solution, or eradication of the difficulties which in the previous history of thought have always besieged the knowledge of space and time: e.g., the question of the "reality" of space and time, or the question of their "infinity," or of their relation to "things." All these questions are not only unanswerable but are even unaskable, as long as space and time are not grasped on the basis of time-space, i.e., as long as the question of the *essence of truth* is not posed radically as the question that is preliminary to the basic question of philosophy (How does beyng essentially occur?).

The connection of time-space to space and time and the unfolding of these latter out of the former can be most readily and straightforwardly clarified, at least in part, by attempting to grasp space and time themselves in their pre-mathematical form, liberating them from the previous interpretation and yet continuing in that direction

(cf. *Being and Time* on the spatiality of Da-sein and on temporality as historicality).

Yet what remains decisive is the question: what is it about space and time that *allows* their mathematization? The answer lies in meditation on the circumstance that the abyssal ground, scarcely grounded in a productive way, is already engulfed by the distorted ground (cf. the *first* beginning).

The embrace of the captivation possesses the unlimited breadth of the hidden possibilities of the intimation.

The gathering of the transporting possesses the unmeasured and unmeasurable remoteness of the consigned, bestowed, and assigned.

The opening of the abyssal ground is not groundless. The abyss is not a "no" to every ground in the manner of groundlessness; it is rather a "yes" to the ground in the concealed breadth and remoteness of that ground.

The abyssal ground is thus the inherently temporalizing, spatializing, and oscillating site of the moment for the "between," and Da-sein must be grounded as this "between."

The abyssal ground is as little "negative" as is the hesitant *withholding*. Indeed both, if understood immediately ("logically"), contain a "no," and yet the hesitant withholding is the first and highest lighting up of the intimation.

To be sure, a "not" does essentially occur in the hesitant withholding if grasped more originarily. But that is the primordial "not," the one pertaining to beyng itself and thus to the event.

*The opposite path, from "space" and from "time"* (cf. above, p. 304f. and The grounding, 241. *Space and time—time-space*):

The surest way to take the opposite path is to make visible in an interpretation the spatiality and temporality of thing, tool, work, machination, and of every being, as modes of sheltering the truth. The projection of this interpretation is tacitly determined by the knowledge of time-space as abyss. But the interpretation itself must—when departing from the thing—awaken new experiences. The appearance that here we have a self-evident description resting in itself is not dangerous, because this way of interpretation indeed seeks to expound space and time by taking its orientation from time-space. This way and the way from beings must meet. The way from "beings" (if it is already inserted into the open realm of the strife between earth and world) then leads to an opportunity to incorporate the previous discussion of space and time into the inceptual confrontation (cf. The interplay).

e) The essential occurrence of truth as a sheltering

*243. Sheltering*

is not a subsequent berthing in beings of a truth already objectively present in itself, not to mention the fact that truth is never something objectively present.

Sheltering belongs to the essential occurrence of truth. This *is* not an essential occurrence if it never occurs in a sheltering.

If, therefore, the "essence" of truth is indicationally called the clearing for self-concealing, then that is done only in order to unfold the essential occurrence of truth. The clearing must ground itself in its open realm and has need of what maintains it in openness, and that is in each case and in different ways a being (thing-tool-work). But this sheltering of what is open must also and in advance be such that the openness comes to be in a way which allows self-concealing, and thereby beyng, to occur essentially in it.

Accordingly, it must be possible—although with a corresponding leap ahead into beyng—to find a way from "beings" to the essential occurrence of truth and to make visible, on this way, *sheltering* as something that belongs to truth. But where is this way supposed to start? In order to find it, must we not first grasp our current relations to beings, such as we stand therein, and thus bring before our eyes something most ordinary? But to do so is precisely what is most difficult, because it can never be accomplished without a tremor, which means: without a dislodging of the basic relation to beyng itself and to truth (cf. Prospect, 5. *For the few—For the rare,* p. 13f., on philosophical knowledge).

It must be shown in which truth beings stand and how they stand in it in each case. It must become clear how world and earth are here in

strife and how this strife and thereby world and earth themselves are concealed and unconcealed. Yet this nearest self-concealing is only an emerging appearance of the abyssal ground and thus of the truth of the event. On the other hand, truth essentially occurs, in the fullest and richest clearing of the most remote self-concealing, only in the mode of sheltering that is in accord with all the ways and modes which belong to the sheltering and which historically bear and guide the steadfast withstanding of Da-sein, thus constituting the being of a people.

In each case, sheltering moves the self-concealing into the open and does so just as determinately as it itself is pervasively dominated by the *clearing* of self-concealing (cf. the demonstration of this connection in the Freiburg lectures, 1936[29]).

Accordingly, there is apriori no place in this projection of the essence of truth for the still seemingly obvious presuming of the Platonic relation. For is not the sheltering of truth in beings all too clearly reminiscent of the insertion of the "Idea," the εἶδος, into the ὕλη? Yet even just to speak of the sheltering of truth in beings is misleading, as if truth could ever already in advance be for itself "truth."

Truth essentially occurs only and always already as Da-sein and thus as the playing out of the strife. (On the origin of the εἶδος-ὕλη distinction, likewise cf. the lectures just referred to.)

Nevertheless, an understanding of the connections essentially occurring here requires a radical forsaking of the simple mode of thinking as a representing of what is present (a forsaking of being as presence and of truth as adequation to what is present) and a directing of the gaze of thought so as to traverse all at once the entire essential occurrence of truth.

### *244. Truth and sheltering*[30]

Whence does *sheltering* derive its urgency and necessity? From self-concealing. The sheltering of this *occurrence* is needed to preserve the self-concealing rather than do away with it. The occurrence is transformed and maintained (Why?) in the strife of *earth and world*. The playing out of the strife sets truth into work, into tool, and it experiences truth as a thing, consummates truth in deed and sacrifice.

Yet there must always be a preservation of self-concealment, for only thus does the history which is grounded through Dasein remain in appropriation and accordingly something belonging to beyng.

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29. "Der Ursprung des Kunstwerkes." In *Holzwege* (GA5).

30. Cf. Prospect, 21. *Inceptual thinking (Projection)*.

### *245. Truth and sheltering*[31]

Projection and carrying out belong, in their respectively different ways, to every sheltering of truth in beings.

Every *projection* is storm, felicity, verve, moment. Every *carrying out* is serenity, persistence, renunciation (properly grasped; and the form of the appertaining inauthenticity; the distorted essence?). Neither of the two happens without co-determination through the other, and both always on account of the necessity of a sheltering.

The sheltering of truth as a growing back into the closedness of the earth. This growing back is never carried out in mere representations and feelings but always in procurement, manufacture, work, or, in short, in allowing the worlding of a world, provided this does not deteriorate into mere bustle.

As technology is brought into service more and more, not only will technology itself develop but its power will also increase beyond measure and beyond check—if there does not occur a *still greater* and more essential meditation on the grounding of Da-sein as a necessity which demands stillness and long preparation for the hesitant suddenness of the moments.

### *246. The sheltering of truth in what is true*

Sheltering is fundamentally the preservation of the event through the playing out of the strife.

The preservation of self-concealment (the hesitant withholding) is not the mere safeguarding of something given; it is rather the projective binding out into the open realm, the playing out of the *strife* such that in the enduring of the strife the belonging to the event is reached in the strife.

Thus truth essentially occurs as what is in each case true by way of sheltering. Yet this that is true is what it is only as the un-true, at once non-being and non-grounding.

To make accessible the sheltering of truth out of its most proximate modes of *procurement* in correspondence to space and time.

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31. Cf. Prospect, 35, 39. *The event.*

### *247. The grounding of Da-sein and the paths to the sheltering of truth*

Extracted from this domain and for that reason belonging herein: the separate question of the "origin of the work of art" (cf. the Freiburg and the Frankfurt lectures[32]).

*The machine and machination (technology)*

The machine, its essence. The servicing it demands, the uprooting it causes. "Industry" (factories); industrial workers, torn out of homeland and history, resettled as wage-earners.

Training in mechanics; machination and business. What sort of transformation of the human being is setting in here? (World-earth?) Machination and business. The huge number, the gigantic, sheer expansion and ever-greater leveling down and emptying. The inexorable deterioration into what is ungenuine, into kitsch.

32. "Der Ursprung des Kunstwerkes." In *Holzwege* (GA5).

# VI. The Future Ones[1]

1. Cf. *Überlegungen* V, p. 44f. and VII, p. 47f.

### *248. The future ones*

Those strangers alike in heart, equally decided for the bestowal and refusal that have been assigned to them. The ones who bear the staff of the truth of beyng, the truth in which beings are built up to the dominance of the simple essence of every single thing and breath. The stillest witnesses to the stillest stillness in which an imperceptible impetus turns truth out of the confusion of all calculatively correct findings and back into its essence, such that there is kept concealed what is most concealed, viz., the trembling of the passing by of the decision about the gods, the essential occurrence of beyng.

The future ones: the slow, far-hearing ones who ground this essence of truth. Those who offer resistance to the thrust of beyng.

The ones to come[2] are those future ones who receive—insofar as they expect on the way back and in sacrificial restraint—the intimation and intrusion of the absconding and nearing of the last god.

The task is to prepare for these future ones. Such preparation is served by inceptual thinking as bearing the silence of the event. But thinking is only *one* way the few venture the leap into beyng.

### *249. The basic disposition of the future ones*[3]

The resonating and the interplay, the leap and the grounding, have their own respective guiding dispositions, and all of these originally dispose together out of the basic disposition.

Yet the point is not so much to describe this basic disposition as it is to bring it into effect in the whole of inceptual thinking.

It is hardly to be named in *one* word, unless that word is "restraint." But then this word must be taken in its entire fullness of origin, a fullness accruing to its meaning out of the inventive thinking of the event.

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2. Cf. Prospect, 45. *The "decision."*
3. Cf. Prospect, 5. *For the few—For the rare,* p. 14ff.

The basic disposition includes mood [*Zumutesein*], namely, the temperament [*Gemüt*] of courage [*Mut*] as the mood of the attuned-knowing will of the event.

The guiding dispositions are attuned and attuning in unison with one another.

The *guiding disposition of the resonating* is *shock* in the self-unveiling abandonment by beyng and is at same time *diffidence* in the face of the resonating event. Shock and diffidence in unity first allow the resonating to be carried out in thought.

The unison of the guiding dispositions is fully attuned only through the basic disposition. In it *are* the future ones, and as so attuned [*gestimmt*] they are determined [*be-stimmt*] by the last god. (On disposition, cf. what is essential in the lecture courses on Hölderlin.[4])

## *250. The future ones*

stand in sovereign knowledge as genuine knowledge. Whoever attains this knowledge cannot be subjected to calculation or compulsion. Furthermore, this knowledge is useless and has no "value"; it does not matter and cannot be taken as an immediate condition for a currently ongoing business.

With what must the knowledge of those who genuinely know commence? With *authentic, historical* cognition: i.e., with knowledge of the domain out of which future history is decided and with (questioning) steadfastness in that domain. This historical cognition never consists in determining and delineating current incidents in their circumstances and orientations and in their cherished goals and claims. This knowledge knows the hours of the occurrence which first forms history.

*Our own hour is the era of downgoing.*

The down-going, in the essential sense, is the path to the reticent preparation for what is to come, i.e., for the moment in which and the site in which the advent and the remaining absent of the gods will be decided. This downgoing is the utterly first beginning. The distorted essence of downgoing, however, takes its own different course and is mere foundering, impasse, stoppage, under the guises of the gigantic, the massive, and the priority of arrangement over what is supposed to fulfill it.

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4. Lecture course, *Hölderlins Hymnen "Germanien" und "Der Rhein,"* winter semester 1934–35, (GA39); lecture course, *Hölderlins Hymne "Andenken,"* winter semester 1941–42, (GA52); lecture course, *Hölderlins Hymne "Der Ister,"* summer semester 1942, (GA53).

The *ones who go down* in the essential sense are those who run beneath what is coming (the futural) and sacrifice themselves to it as its future invisible ground: the steadfast ones who perpetually expose themselves to questioning.

Only those who belong can know the era of down-going. All others must fear the down-going and thus deny and renounce it, for *to them* it is sheer weakness and mere ending.

Those who truly go down have no acquaintance with bleak "resignation" (which no longer wills, since it does not will anything future) and just as little with noisy "optimism" (which, despite all the self-assurance, still does not genuinely will, since it blocks itself against willing beyond itself and against attaining itself only in transformation).

Those who go down are always questioning. The un-rest of questioning is not empty uncertainty; instead, it is the opening-up and guarding of that rest which, as the gathering together into what is most question-worthy (the event), awaits the simple intimacy of the call and endures the extreme wrath of the abandonment by being.

Questioning into the essence of truth and into the essential occurrence of beyng: what else is this but resoluteness for extreme meditation? Yet this resoluteness grows out of openness for the necessity that makes unavoidable the experience of the plight of the abandonment by being. The experience of this plight, however, depends in turn on how powerful memory is or, in general, on how dominant knowledge is.

Questioning of this sort is the restraint of seeking out where and in what way the truth of being might be grounded and sheltered.

Seeking is never simply a matter of *not yet* possessing, deprivation. To understand it in that sense is to calculate it merely in terms of the result to be attained. Primarily and properly, seeking is an advancing into the domain in which truth opens itself or withholds itself. Seeking is intrinsically futural and is a coming into the nearness of being. Seeking brings the seekers to *themselves* for the first time, i.e., brings them into the selfhood of Da-sein, wherein the clearing and concealment of beings occur.

Being a self is the finding that already lies *in* the seeking, the sure illumination which already gleams prior to all veneration and in virtue of which alone we are open for the resonating of what is most unique and greatest.

### *251. Da-sein and the essence of a people*[5]

A people is a people *only* if it receives its history as allotted to it through finding its god, the god that compels this people beyond itself and thus places the people back amid beings. Only then does a people escape the danger of circling around itself and of idolizing, as its *unconditioned,* what are merely conditions of its subsistence. How is a people supposed to find the god, however, unless there are seekers who in reticence *seek on behalf* of this people and who, as these seekers, must apparently even stand *against* a "people" that is *not yet* properly a people? Yet these seekers themselves must first *be;* the task is to prepare for them precisely as beings. Da-sein: what else is it but the *grounding* of the being of *these* beings, the future ones of the last god?

The essence of a people is grounded in the historicality of those who belong to *themselves through* their belonging to the god. Out of the event, wherein this belonging is historically grounded, first arises the reason "life" and the lived body, procreation and lineage, or, most basically, the earth belong to history and in their own way in turn take history back up into themselves. In all this they are merely in service to the strife between earth and world, borne by the most intrinsic diffidence as in each case something unconditioned. For their essence is indeed, because of its intrinsicality to the strife, at the same time near to the event.

### *252. Da-sein and the future ones of the last god*

This god will raise over his people the simplest, yet most extreme, oppositions as paths on which his people wander beyond themselves, so as to find their essence once again to make the most of their historical moment.

World and earth, in their *strife,* will raise love and death to their highest level and will integrate them into fidelity to the god and into a capacity to endure the confusion, within a manifold mastery of the truth of beings.

In the playing out of this strife, the *future ones of the last god* will reach the event through the strife and in the broadest retrospect will recollect the greatest created thing as the fulfilled non-repeatability and uniqueness of being. Moreover, the massive will release all the guile of its rage and will wash away everything uncertain and lukewarm, everything

5. Cf. The grounding, Dasein; cf. *Überlegungen* V, p. 35f.

that finds consolation only in the past. Will the time of the gods then be *over and done* and a relapse into the mere life of *world*-poor creatures commence, ones for whom the earth has always remained only something to be exploited?

Restraint and reticence will be the most intimate celebration of the last god and will attain for themselves the proper mode of confidence in the simplicity of things and the proper stream of the intimacy of the captivating transport of their works. Furthermore, the sheltering of truth will leave concealed what is most concealed and will thus lend it a unique presence.

Today there are already a few of these future ones. Their surmising and seeking are hardly recognizable to *themselves* and to their genuine unrest. Yet this unrest is the restful enduring of the fissure. Such unrest bears a certitude which is affected by the most diffident and most distant intimation of the last god and is held toward the incursion of the event. How this intimation as intimation is preserved in restrained reticence, and how such preservation always stands at the same time in departure and in arrival, in sorrow *and* in joy, in that basic disposition of those who practice restraint, to whom alone the fissure of beyng opens and closes itself. Fruit and accident, intrusion *and* intimation.

The few future ones count among their number those who are essentially inconspicuous, who receive no publicity, but who, in their inner beauty, gather together the pre-gleaming of the last god and then bestow it on the few and the rare by mirroring it back. They all ground *Da-sein*, through which vibrates the concord of the divine nearness that neither rises above itself nor sinks below itself but which has rather taken the stability of the innermost diffidence as its most unique space of oscillation. Da-sein: the thrusting move through all relations of the remoteness and nearness (intrusion) of the last god.

The plethora of mere beings, of nonbeings as a whole, and the rarity of being, for which reason the gods are sought *within* beings. If someone seeks and does not find and therefore is compelled into forced machinations, then no freedom for the restrained awaiting of an encounter and an intimation—or for the capacity to await in such a way. The magnanimity of the dispensation and the vigor of the confidence in the intimation, the emerging wrath of what is frightful; may Da-sein be the *innermost order* out of which the *playing out of the strife* first takes its law. This playing out of the strife outshines everything encountered and first allows us to experience the simplicity of the essential. Order is what is simplest and what shows itself, and yet it is liable to be seen falsely as something "next to" and "above" appearances, i.e., precisely *not* seen.

The future ones, the ones steadfast in the mood of restraint within grounded Da-sein, the only ones approached by being (the leap) as event, appropriated by the event, and given the power to secure its truth.

Hölderlin approaches the future ones from the farthest away and accordingly is their most futural poet. Hölderlin is the most futural because he approaches from the longest distance and in this distance *traverses* and transforms what is greatest.

# VII. The Last God

The god wholly other than
past ones and especially other than
the Christian one.

## *253. What is last*

is what not only needs the longest ante-cedence [*Vor-läuferschaft*] but what itself *is* the most profound beginning rather than a cessation, the beginning which reaches out the furthest and catches up to itself with the greatest difficulty.

What is last is therefore withdrawn from all calculation and for that reason must be able to bear the burden of the loudest and most repeated misinterpretation. How else could it remain what is surpassing?

If we have such a poor grasp even of "death" in its extremity, then how will we ever measure up to the rare intimation of the last god?

## *254. Refusal*

We are moving into the time-space of the decision regarding the absconding and advent of the gods. How so? Will the absconding or the advent become a future occurrence? Must the one or the other determine the constructive waiting? Or is the decision the opening up of an entirely different time-space for a (indeed the very first) grounded truth of beyng, i.e., for the event?

What if that domain of decision as a whole, the absconding or advent of the gods, were precisely the ending itself? What if, over and above that, beyng in its truth had to be grasped for the first time as appropriation, as the eventuating of that which we call *refusal*?

That is neither absconding nor advent, and also not absconding as well as advent; instead, it is something originary, the fullness of the bestowal of beyng in the refusal. Therein is grounded the origin of the future style, i.e., restraint within the truth of beyng.

The refusal is the highest nobility of bestowal and is the basic trait of the self-concealment *whose* manifestness constitutes the originary essence of the truth of beyng. Only in this way does beyng become estrangement itself, the stillness of the passing by of the last god.

But Da-sein is appropriated, in beyng, as the grounding of the stewardship of this stillness.

The absconding and advent of the gods are now moving together into what has been and are withdrawn from the past.

But what is to come, the truth of beyng as refusal, contains the guarantee of vastness—not that of an empty and gigantic eternity, but that of the shortest path.

Yet belonging to this truth of beyng, to the refusal, is the veiling of nonbeings as such, the loosening and squandering of beyng. Only now must the abandonment by being remain. This loosening, however, is not empty arbitrariness and disorder; on the contrary, everything is now strictly bound in planning and control and in the exactitude of a sure course of action and a domination "without remainder." Nonbeings, under the semblance of beings, are brought by *machination* into the haven of beings, and human desolation, which is ineluctably compelled thereby, finds its compensation in *"lived experience."*

All this, as distorted essence, must become more necessary than ever before, because what is strangest also needs what is most common, and the fissure of beyng should not be obstructed through the concocted semblance of counter-balancings, "success," and false completion; for the last god hates all those more than anything else.

To speak of the *last* god—is that not a degradation of God, indeed pure and simple blasphemy? Yet what if the last god must be so named, because the decision about the gods ultimately leads under and among them and so raises to the highest the essence of the uniqueness of the Godhead?

If we think calculatively here and take "last" in the sense of sheer stoppage and ending, rather than in the sense of the most extreme and most compendious decision about what is highest, then any knowledge of the last god is of course impossible. Yet why should thinking about the Godhead be a matter of calculation instead of an attempt at meditation on the danger of something strange and incalculable?

### *255. The turning in the event*[1]

The event has its innermost occurrence and its furthest reach in the turning. The turning which essentially occurs in the event is the concealed ground of all other, subordinate turnings, circles, and loops (cf., for example, the turning in the structure of the guiding questions or the circle in understanding), ones whose origin remains obscured and unquestioned, although they are readily taken in themselves as the "last."

1. Here the event is viewed with respect to the human being, who is determined as Dasein on the basis of the event.

What is this originary turning in the event? Only the intrusion of beyng, as the appropriation of the "there," brings Da-*sein* to itself and thus to the carrying out (sheltering) of the steadfastly grounded truth in beings, which find their abode in the cleared concealment of the "there."

And *in the turning:* Only the grounding of Da-*sein*, the preparing of the preparedness for the captivating transport into the truth of beyng, brings to the intimation of the intruding appropriation that which hears and belongs.

If, *through* the event, Da-sein as the open center of the selfhood that grounds truth is first thrown to *itself* and becomes a self, then Dasein again, as the concealed possibility of the grounding essential occurrence of beyng, must belong to the event.

And in the turning: The event must require Dasein and, in needing it, must place it in the call and thereby bring it before the passing by of the last god.

The turning essentially occurs in between the call (to the one that belongs) and the belonging (of the one that is called): the turning is a counter-turning. *The call* to the leap into the appropriation is the great stillness of the most concealed self-knowledge.

Every language of Da-sein originates here and is thus in essence silence (cf. restraint, event, truth, and language).

As counter-turning, the event "is" therefore the highest reign over the advent and absconding of the past gods. The most extreme god needs beyng.

The *call* is intrusion *and* remaining absent in the mystery of the appropriation.

Playing out in the turning are the intimations of the last god as the intrusion and remaining absent of the advent and absconding of the gods and of their abode of sovereignty.

In these intimations the law of the last god is intimated, the law of the great individuation in Da-sein, of the solitude of the sacrifice, and of the uniqueness of the choice regarding the shortest and steepest path.

In the essence of the intimation lies the mystery of the unity of the innermost nearing in the most extreme distance, the traversal of the broadest temporal-spatial playing field of beyng. This extremity of the essential occurrence of beyng requires what is most intrinsic in the plight of the abandonment by being.

This plight must belong and listen to the call of the reigning of that intimation. What resonates and spreads out in such listening is first able to prepare for the strife of earth and world, i.e., for the truth of the "there" and, through the "there," for the site of the moment of the

decision and so for the playing out of the strife and thus for the sheltering in beings.

Whether *this call* of the extreme intimation, this most concealed appropriation, still happens openly, or whether the plight becomes mute instead and all reigning is withheld, and whether the call is still taken up, provided it does happen at all, and whether the leap into Da-*sein* and thus, out of the truth of the latter, the turning still become history—therein is decided the future of humans. They may for centuries still ravish and devastate the planet with their machinations, and the monstrousness of this drive may "develop" to an inconceivable extent, assume the form of an apparent strictness, and become the measuring regulation of the devastated as such; the greatness of beyng will remain closed off, since decisions about truth and untruth and their essence no longer arise. All that matters is the calculation of the success and failure of the machinations. This calculation extends into a presumed "eternity," which is not such but is only the endless "and so on" of what is most desolate and most fleeting.

Where the truth of being is not willed, not incorporated into a willing of knowledge and experience, into a questioning, there all time-space is withdrawn from the *moment*, i.e., from the flashing up of beyng out of the enduring of the simple and always incalculable event.

Or else the moment still belongs only to the most solitary solitudes, although these are denied a grounding comprehension of the instituting of a history.

Yet these moments, and they alone, can become the preparations in which the turning of the event unfolds into truth and joins truth.

Indeed, only pure persistence in the simple and essential, which are uncompellable, is mature enough for the preparation of such preparedness; the fleetingness of the frenetically self-surpassing machinations is never so mature.

### *256. The last god*[2]

*essentially occurs* in the intimation, in the intrusion and remaining absent of the advent as well as of the absconding of the gods that essentially occur as having been [*gewesend*] and of their concealed transformation. The last god is not the event itself and yet is in need of the event as that to which the one who grounds the "there" belongs.

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2. Cf. The leap, 142. *The essence of beyng* and 146. *Beyng and non-beyng;* Prospect, 45. *The "decision."*

This intimation, as event, places beings in the most extreme abandonment by being and simultaneously irradiates the truth of being as the innermost illumination of that truth.

In the domain where the intimation reigns, earth and world meet anew in the simplest strife: purest closedness and highest transfiguration, gentlest captivation and most frightful transport. This is in each case historical only in the levels, domains, and degrees of the sheltering of truth in beings, whereby alone these come to *be* more fully in all the measureless, yet distorted, extinction into non-beings.

In such essential occurrence of the intimation, beyng itself attains its *maturity*. Maturity is readiness to become fruit and bestowal. Occurring essentially herein is what is *last*, the *essential end* required by the beginning but not carried toward it. The most intrinsic finitude of beyng reveals itself here: in the intimation of the last god.

In maturity, potency for fruit and greatness for bestowal, there lies at the same time the *most concealed* essence of the *"not,"* as the "not yet" and the "not any longer."

From this we can surmise the intimacy and pervasiveness of the negative in beyng. According to the essential occurrence of beyng, however, in the play of its intrusion and remaining absent, the truth of the *not* itself, and consequently also of *nothingness*, assumes various forms. If this is calculated in a merely "logical" sense by way of the denial of beings understood as objectively present things (cf. the annotations in the author's copy of "What is Metaphysics?") and is explained superficially and terminologically, or, to put it another way, if the questioning remains altogether outside the domain of the question of *beyng*, then all objections to the question of nothingness amount to sheer idle talk, deprived of any possibility of ever penetrating into the decisive realm of the question of the most essential finitude of beyng.

It is possible to step into this realm, however, only through the preparation that consists in a long presentiment of the last god. And the future ones of the last god are prepared first and *only* by those who find, traverse, and build the way *back* out of the experienced abandonment by being. Without the sacrifice of these who take the way back, the possibility of an intimation of the last god would never dawn; they are the true fore-runners of the future ones.

(Yet these who take the way back are also wholly other than the many merely "re-active" ones, those whose "action" amounts to nothing more than blind attachment to the past, of which they are shortsighted. They have never grasped what has been in its encroachment into what is to come or what is to come in its call to what has been.)

The last god has his own most unique uniqueness and stands outside of the calculative determination expressed in the labels "mono-theism,"

"pan-theism," and "a-theism." There has been "monotheism," and every other sort of "theism," only since the emergence of Judeo-Christian "apologetics," whose thinking presupposes "metaphysics." With the death of this God, all theisms wither away. The multiplicity of gods is not subject to enumeration but, instead, to the inner richness of the grounds and abysses in the site of the moment for the lighting up and concealment of the intimation of the last god.

The last god is not the end; the last god is the other beginning of the immeasurable possibilities of our history. For the sake of this beginning, the previous history must not simply cease but must instead be brought to its end. The transfiguration of its essential basic positions has to be carried by us into the transition and the preparation.

The preparation of the appearance of the last god is the extreme venture of the truth of beyng. Only in virtue of this truth is the human being successful in retrieving beings.

The greatest nearness of the last god eventuates when the event, as the hesitant self-withholding, is elevated into *refusal.* The latter is essentially other than sheer absence. Refusal, as belonging to the event, can be experienced only on the basis of the more originary essence of beyng as lit up in the thinking constitutive of the other beginning.

As the nearness of what cannot be averted, *refusal* makes Da-*sein* something overcome—not as suppressed but, on the contrary, as snatched up into the grounding of its freedom.

Whether a human being is masterful enough both to withstand the resonating of the event as refusal and to carry out the transition to the grounding of the freedom of beings as such, i.e., the transition to the renewal of the world out of the saving of the earth—who could decide and know that? Thus indeed those who are engrossed in such a history and its grounding are always removed from one another, peaks of the most separated mountains.

The extreme remoteness of the last god in the refusal is a peculiar nearness, a relation that must not be deformed or eliminated by any "dialectics."

The nearness resonates in the resonating of beyng out of the experience of the plight of the abandonment by being. This experience, however, is the first breakthrough toward the storm into Da-sein. For only if the human being emerges out of this plight does this being bring to light the necessities and, solely with them, the freedom of the belonging to the jubilation of beyng.

When a withholding and denial press on, only someone whose *thinking* is too short-sighted, i.e., not genuine, remains caught up in them and finds there an occasion for despair. This is always evidence

that we have not yet fathomed the full turning of beyng and so are not taking the measure of Da-sein from it.

Through the refusal, Da-sein is compelled to itself as the grounding of the site of the *first* passing by of the god as the self-refusing god. Only on the basis of this moment can it be fathomed how, as the domain of the event of that compelling, beyng must restore beings. In such mastery of beings, the honoring of the god must be carried out.

In this battle over the last god, i.e., over the grounding of the truth of beyng as of the time-space of the stillness of the passing by of that god (we are not capable of battling over the god himself), we are standing necessarily in the realm of power of beyng as event and thereby in the furthest amplitude of the sharpest whirl of the turning.

We must prepare the grounding of truth, which makes it seem that the honoring and hence the preservation of the last god were already predetermined thereby. At the same time, we must know and adhere to the fact that the sheltering of truth in beings and thus the history of the preservation of the god are required primarily by the god himself and by the way he needs us as ones who ground Da-sein. Required is not merely a table of commandments; instead, more originarily, as well as essentially, the passing by of the god requires a constancy of beings and thus of the human being in the midst of beings. In this constancy, beings in the simplicity of their respectively regained essence (as work, tool, thing, deed, look, word) first withstand the passing by and so do not still it, but let it run its course.

Occurring here is not a deliverance—i.e., basically a suppression—of the human being but, rather, an *establishment* of the more original essence (the grounding of Da-sein) in beyng itself: the acknowledgment of the belongingness of the human being to beyng through the god and the admission by the god of needing beyng, whereby the god does not at all renounce himself or his greatness.

The former belonging to beyng and the latter needing of beyng first reveal beyng in its self-concealment as that turning center in which the belonging surpasses the needing and the needing protrudes beyond the belonging: beyng as appropriating event, which happens out of this turning excess of itself and thus becomes the origin of the strife between the god and the human being, between the passing by of the god and the history of mankind.

All beings, as insistent, unique, autonomous, and paramount as they may appear to god-less and barbarous calculation and bustle, are merely the "standing into" the event. In such "standing into," the site of the passing by of the last god and the stewardship of the human being seek a constancy in order to remain prepared for the appropriation and

not to resist beyng, something which indeed the previous beings, ones in the previous truth, had to do exclusively.

The inventive thinking of the truth of beyng will succeed only if, in the passing by of the god, the empowering of humans to their necessity becomes manifest and thus the ap-propriation in the excess of the turning between human belonging and divine needfulness comes into the open, in order for the appropriation to show its self-concealment as central and to show itself as the center of self-concealment and to compel the oscillation and thereby make leap forth the freedom toward the ground of beyng as grounding the "there."

The last god is the beginning of the longest history on the shortest path of that history. A long preparation is required for the great moment of the passing by of the last god. Peoples and states are too small for the preparation of that moment, i.e., already torn away too much from all growth and delivered over only to machination.

Only the great, hidden single ones will create the stillness for the passing by of the god and will produce among themselves the reticent unison of those who are prepared.

Beyng, as the most unique and most rare, in opposition to nothingness, will have withdrawn itself from the massiveness of beings, and all history—where it reaches down to its proper essence—will serve only this withdrawal of being into its full truth. Yet the successes and failures of everything public will swarm and follow closely one upon the other, whereby, typical of that which is public, *nothing* will be surmised of what is actually happening. It is only between this reigning of the massive and the genuinely sacrificed that the few and their allies will seek and find one another in order to surmise that something concealed—namely, that passing by—is happening to them in the midst of all the tearing away of every "happening" into what is of high speed yet at the same time completely graspable and thoroughly consumable. The perverting and confusing of the claims and of their domains will no longer be possible, because the truth of beyng itself, in the sharpest falling apart of the fissure of beyng, has brought the essential possibilities to decision.

This historical moment is not an "ideal situation," because the latter will always be incompatible with the essence of history. Instead, this moment is the eventuation of that turning in which the truth of beyng comes to the beyng of truth, since the god needs beyng and since the human being, as Da-sein, must have grounded the belonging to beyng. Beyng as the innermost "between" is then akin to nothingness for this moment; the god overpowers the human being, and the latter surpasses the god—immediately, so to speak. Yet both are only in the event, and the truth of beyng itself *is* as this event.

Nevertheless, a long, often relapsing, and very concealed history will transpire up to this incalculable moment which of course could never be as superficial as a "goal." The creative ones, in the restraint of care, must already prepare themselves hourly for stewardship in the time-space of that passing by. Thoughtful meditation on this that is unique (namely, the truth of beyng) can only be a path on which what is unable to be thought in advance is nevertheless thought, i.e., a path on which there begins the transformation of the relation of the human being to the truth of beyng.

With the question of beyng, which has overcome the question of beings and thereby all "metaphysics," the torch is ignited and the first run-up to the long heat is ventured. Where is the runner who takes up the torch and carries it to his pre-cursor? The runners must all be *fore*-runners, and this holds all the more strictly for those who come later. They must not be re-runners, who at most only "improve" and rebut what was first attempted. The fore-runners must be *inceptual* in an ever more originary way than their "pre-cursors" (who actually come after them) and must think still more simply, more richly, and altogether uniquely the one and the same issue that is to be questioned. What they take over by bearing the torch cannot be something said as a "doctrine," "system," or the like. Instead, it is something necessitated, which opens itself only to those of abyssal origin who are among the compelled ones.

What compels, however, is only that about the event which cannot be calculated or fabricated—in other words, only the truth of beyng. Blessed is whoever may belong to the wretchedness of its fissure in order to be a complying listener to the ever-inceptual dialogue of the solitary ones. In this dialogue, the last god intimates himself because through it he is intimated in his passing by.

The *last* god is not an end. The last god is the oscillation of the beginning in itself and thus is the highest form of refusal, since what is inceptual eludes every attempt to grasp onto it and essentially occurs only in protruding beyond all things that, as futural, are already incorporated into it and are delivered over to its determining power.

The end *is* only where beings have torn loose from the truth of beyng and have denied every question-worthiness, i.e., every differentiation, and endlessly comport themselves in the infinite possibilities of what is thus torn loose. The end is the incessant "and so forth" from which the *last*, as the most primordial, has withdrawn right from the beginning and for the longest time. The end never sees itself; instead, it considers itself the completion and will therefore be least ready and prepared either to await, or to experience, what is *last*.

With our provenance out of a "metaphysically" determined position toward beings, we will only with difficulty and delay be able to know

what is otherwise, namely that neither in "personal" nor in "massively shared" "lived experience" does the god still appear. The god appears uniquely in the abyssal "space" of beyng itself. All previous "creeds," "churches," and the like cannot in the least become the essential preparation for the encounter of god and the human being in the midst of beyng. The reason is that the truth of beyng itself must first be grounded, and for this task all creating must take another beginning.

How few know that the god awaits the grounding of the truth of beyng and thus awaits the leap of the human being into Da-sein! It seems instead that the human being would, and would have to, await the god. Perhaps this is the most insidious form of the most profound godlessness. Perhaps it is also the stupor of the incapacity to undergo the appropriation of that intervention of the "there" of beyng which first offers a site for the standing of beings into the truth and grants them the privilege of standing in the furthest remoteness from the passing by of the god. The granting of this privilege happens only as history: in the transformation of beings into the essentiality of their determination and into their liberation from being misused by the machinations which pervert everything and exhaust beings for the sake of profits.

# VIII. Beyng

## *257. Beyng*

Here lie the blocks quarried from the bedrock.
Thinking.
Views of being [*Das Meinen des Seins*].
Being and its difference from beings.
The projection of beyng.
The inventive thinking of beyng.
The essential occurrence of beyng.
History.
Da-sein.
Language and saying.
"Beings."
The transitional question (Why are there beings at all, and not rather nothing?).
The history of beyng (*Überlegungen* VII, p. 97ff., Hölderlin—Nietzsche). The standpoint of the history of beyng.
The incalculable (*Überlegungen* VII, p. 90ff.).

## *258. Philosophy*

The determination of the concept of philosophy (and thus also the predetermination of the conceptuality of its concept and of all its concepts) which is essential now, and will be so in the future, is the *historical* (not historiological) one. "Historical" means here: belonging to the essential occurrence of beyng itself, incorporated into the plight of the truth of beyng, and therefore bound to the necessity of that decision which altogether disposes of both the essence of history and the essential occurrence of history. Accordingly, philosophy is now in the first place preparation for philosophy by way of the construction of the most proximate foyers in whose spatial structure the words of Hölderlin can be heard, be answered by Da-*sein*, and in this answer be grounded for the language of the future human being. Only thus does the human being set foot on the next protracted passageway to beyng. Above all, the

uniqueness of Hölderlin in the history of beyng must be established; all historiological comparisons, whether from the viewpoint of "literature" or poetry, all "aesthetic" judgment and enjoyment, and all "political" evaluation must be overcome, so that the moments of those who "create" might receive their "time" (cf. *Überlegungen* VI, VII, VIII).

The historical destiny of philosophy culminates in knowledge of the necessity to create a hearing for the words of Hölderlin. The ability to hear corresponds to an ability to say which speaks out of the question-worthiness of beyng, for this question-worthiness is the least that has to be accomplished so as to prepare a space for the word. (If everything were not perverted into the "scientific" and the "literary-historiological," then one would have to say that a preparation of thought must occur in order to interpret Hölderlin. To "interpret" does of course not mean here to make "understandable"; instead, it means to ground the projection of the truth of his poetry in the meditation and disposition wherein future Da-sein oscillates.) (Cf. *Überlegungen* VI and VII on Hölderlin.)

This historical characterization of the essence of philosophy grasps philosophy as the *thinking of beyng*. This thinking is never allowed to flee into a form of beings and, in such a form, to experience all the clear expanse of what is simple out of the gathered riches of the ordained darkness of the simple. This thinking can also never pursue dissolution into formlessness. On this side of form and formlessness (which indeed exist only in beings), in the abyss of the ground of form, this thinking must grasp the propulsion of its thrownness and bear it into the open realm of the projection. The thinking of beyng is very different from every adequation to objects, for this thinking must itself belong to that which is to be thought, because beyng does not allow its own truth to be something added to it or applied to it but, instead, "is" itself the essence of truth. Truth, the clearing of what is self-concealing, the clearing in whose open realm the gods and humans are appropriated to their en-counter, itself opens up beyng as history. We perhaps need to think this history if we are to prepare the space which must preserve in resonance Hölderlin's words at their proper time, words that again name the gods and humans, so that this resonance might dispose those basic dispositions which ordain future humans to the stewardship of the indigence of the gods.

This characterization of philosophy in terms of the historicality of being requires an elucidation which is supported by a recollection of previous thinking (metaphysics) but which at the same time rejoins this thinking and what is to come in the way they belong together historically.

The name "metaphysics" is employed here to characterize unconditionally the entire previous history of philosophy. It is not restricted

to the title of a "discipline" of scholastic philosophy, and even its later and only partially artificial development is disregarded. The name is supposed to say that the thinking of being takes beings, in the sense of the objectively present, as the point of departure and the goal for a passing over to being which becomes at the same time an immediate passing back again into beings.

Meta-physics is the justification of the "physics" of beings through a constant flight from beyng. "Metaphysics" is the unacknowledged perplexity over beyng and is the ground of the conclusive abandonment of beings by being. The difference between beings and being is shunted into the harmlessness of a merely represented ("logical") distinction, provided metaphysics comes to know at all of this distinction itself *as* such, which, strictly speaking, metaphysics does not and cannot do. For metaphysical thinking indeed abides only *in* this distinction but such that in a certain sense being itself is understood as a kind of being. Only the transition to the other beginning, the first overcoming of metaphysics (under the transitional necessity of retaining its name), raises this distinction to the level of knowledge and thereby places it into question for the first time—not casually, but as what is most question-worthy. No matter how extrinsically this distinction is first introduced as the "ontological difference," even if entirely in the sense of representational thinking, still it is necessary to start to meditate on the distinction. For this apparently trifling and harmless "ontological" difference (i.e., the one on which ontology rests) must make visible the original riches, as well as the danger of all dangers, of human being, namely, the danger of the grounding and destroying of the essence of human being. This difference is the most prominent guise of the space of the highest venture assigned to human thinking.

This difference gathers up the essence of metaphysics into the occurrence that is decisive in metaphysics but is never decided by it and cannot be decided through it. The difference carries the concealed history of metaphysics (not the historiology of metaphysical doctrines) over to the history of beyng and moves this latter history into the effective space of the first beginning of the Western thinking of being, a thinking which bears the name "philosophy." Yet the concept of philosophy changes according to the mode of questioning being.

### *259. Philosophy*

Philosophy is the questioning of being. This characterization can be interpreted in two ways, which in their unity contain the essence of previous and of future philosophy and thus include a reference to the transition from the one to the other.

The questioning of being is at first merely the question of the being of beings, and is so throughout the long history from Anaximander to Nietzsche. This question is directed at beings as that which is asked about, and the question asks for *what* they are. What is asked for is determined as that which is common to all beings. Being has the character of beingness. Within the questioning that proceeds from beings and asks *back* into them, beingness proves to be something supplementary to beings. Within the asked-about and the asked-for, however, beingness as most constantly present in all beings is that which *is* most eminently and therefore that which is in each case earlier in relation to every determinate individual being. As soon as beingness is conceived as an object of representation, and representation is conceived as representation to oneself, i.e, conceived with respect to the *subjectum*, to be earlier is then assigned to a different order and becomes the apriori in the order of representing. Because this representing, too, concerns the presentifying of the objectively present as such, even here to be earlier refers not to a priority in the order of common "time," but to a temporal priority with respect to presencing. Yet it is not the case that this apriori is for the Greeks "still" something "objective" and since Descartes something "subjective." It is neither the one nor the other. Instead, the πρότερον τῇ φύσει, precisely in the sense of φύσις, i.e., in the sense of being (as e-mergence [*an-wesend*] into presence), "is" itself, just as beingness remains what *is* most eminently.

Ever since Descartes, however, the apriori is not "subjective" but precisely "objective," and it bears the objectivity of the object, the standing over and against of what so stands in the representing and for the one who does the representing. Only if the *subjectum* is misinterpreted as an individual present-at-hand I-thing, and representation, instead of remaining the essence of this I-thing, is degraded to an extant property, only then can the "apriori" (beingness in the sense of objectivity) be misunderstood subjectively as what is "merely" subjective. As great as Kant's advance might have been, as immense as might be the difference between the absolute idealism of post-Kantian philosophy and Kant himself, and as confusedly as everything then sinks down into the mediocrity and groundlessness of the "logical" and "biological" interpretation of the apriori and in this form reappears in Nietzsche, yet all these differences cannot hide the simple unity of the entire history of this questioning of being (a questioning of beingness in the form of the question, what are beings?). The history of *this* question of being is the history of metaphysics, i.e., of the thinking that thinks being as the being of beings, departing *from beings* and returning *back to them*. The fact that

this questioning of being is overpowered by beings not only in its beginning (which is the reason for the disempowerment of φύσις and ἀλήθεια) but also that this priority of beings extends throughout the history of metaphysics, as essential to metaphysics, can be seen most strikingly where the question of being was carried out in the purest way since the time of the Greeks, namely, in Kant. The postulation of experience as the only normative domain of beings is in unity with the disclosure of the transcendental. Beingness as the "condition of the possibility" of the object of experience and experience itself are for their part conditioned by the priority of beings as the norm for what is supposed to count as being [*Sein*]. In Kant's transcendental questioning, beings ("nature") are indeed seen in the light of Newtonian physics, but they are intended metaphysically (in terms of metaphysical history) in the sense of the φύσει ὄν and ultimately in the sense of φύσις. Absolute idealism seems to overcome the priority of beings, for the exclusive determination of the object on the basis of objectivity (i.e., the elimination of the "thing-in-itself") signifies nothing other than the establishment of the priority of beingness over beings. Therefore, it is indeed impossible, for instance, to follow Hegel's *Phenomenology of Spirit* precisely in its beginning ("sense certainty") unless the incorporation of the sensible object into the actuality of absolute spirit is already thought *in advance* and absolutely. What else could this mean but that beings have lost their priority over being? This interpretation would nevertheless amount to a downright misunderstanding of idealism, for even idealism adheres to the priority of beings over beingness and merely covers over this relation while seeming to reverse it. Every objectivity, on every one of its levels, is indeed determined on the basis of the absolute. Yet objectivity as such is already, according to its essence (passing over in silence its provenance from the historicality of being), not only related to the object but also determined *from* the object as from a determinate interpretation of beings on the basis of a starting point within beings themselves. Through sublation into absolute knowledge, objectivity seems to disappear, but it is merely extended into the objectivity of self-consciousness and of reason. Precisely this, that beingness is grounded in absolute subjectivity, shows very well that *this* being, the *subjectum*, as relational center of all representing to oneself, decides over beingness, over what can pertain to beingness, as well as over the levels and essential forms of representedness. Thus we see that absolute idealism (versus the Greeks) accords an even greater priority to beings over beingness, inasmuch as beyng is determined on the basis of the subject, which means, at the same time, on the basis of the object. In terms of the historicality of being,

this determination is merely a variation of constant presence, which now becomes representedness to a *subjectum*. Therefore absolute idealism, though it *seems* to dissolve everything into being, actually carries out the complete disempowerment of being in favor of an undisputed and limitless empowerment of beings.

Only the philosophical naiveté of "epistemology" and the "epistemological" interpretation of idealism were able to give rise to the erroneous view that "idealism" is far from reality and needs to be rectified through a reversion to "realism." The "realism" of the nineteenth century in fact lives entirely off absolute idealism. No reversion is carried out, but only a submersion into an unphilosophical interpretation of idealism. Thereby, admittedly, the disempowerment of being [*Sein*] concealed in idealism seems to be justified through the concern with beings. This concern must then redeem itself through notions of value wherever it retains enough presence of mind to recognize that even the unconditioned affirmation of reality and of "life" (and thus of beings) still requires a trace of *non*beings, though indeed nonbeings can no longer be acknowledged as being [*Sein*]. If the "consideration" of the history of metaphysics retains the perspectives of "idealism" and "realism," then "idealism" will always seem to be the philosophically more genuine posture, inasmuch as it still speaks of being, over and against beings. Nevertheless, it remains the case that in "idealism" the philosophical (and in realism the unphilosophical) disempowerment of being is carried out. That must be recognized so as not to misinterpret forthwith the *transition* from metaphysics to the other mode of questioning being.

The question of being is now becoming the question of the truth of beyng. The essence of truth is now interrogated out of the essential occurrence of beyng and is grasped as the clearing of what is self-concealing and thus as belonging to the essence of beyng itself. The question of the truth "of" beyng reveals itself as the question of the beyng "of" truth. (The genitive is here an idiosyncratic one and could never be captured by the previous, "grammatical" genitive.) The questioning of beyng now no longer thinks on the basis of beings; instead, as an inventive thinking of beyng (cf. Beyng, 265. *The inventive thinking of beyng*), it is compelled by beyng itself. The inventive thinking of beyng leaps into beyng as the "between" in whose self-clearing essential occurrence the gods and humans come to mutual recognition, i.e., decide about their mutual belonging. As this "between," beyng "is" not a supplement to beings, but is what essentially occurs such that in its truth they (beings) can first attain the preservation proper to beings. This priority of the "between," however, must not be misinterpreted idealistically in the sense of the "apriori."

The questioning of being in the mode of questioning the truth of beyng no longer comes to pass on a plane in which a distinction like the one between idealism and realism could possibly be grounded. Admittedly, there remains the misgiving as to whether it is indeed possible to think beyng itself in its essential occurrence without taking beings as the point of departure, i.e., whether all questioning of being must not remain inescapably a questioning back from beings. Here, in fact, the long tradition of metaphysics and the resulting habit of thinking stand in the way, especially if "logic," itself a descendant of the inceptual disempowerment of being and of truth, is still reputed a heavenly descended, absolute judge of thinking. For it is then "logically," i.e., definitively, settled that being, as what is general, comes to be acquired on the basis of beings even when the attempt is made to secure being in its constancy in the manner of beings. Beyng, which must be inventively thought in its truth, "is" nevertheless not that which is general and empty; instead, beyng essentially occurs as what is unique and abyssal, that in which something nonrepeatable in history is decided (cf. Beyng, 270. *The essence of beyng* (essential occurrence)). To be sure, we cannot remain standing on the soil of the metaphysical question of being and from that standpoint demand a knowledge which by its very essence includes the abandonment of that standpoint, i.e., includes the spatialization of a space and the temporalization of a time which were indeed not only forgotten in the history of metaphysics or insufficiently pondered but are inaccessible to this history and even not necessary to it.

To abandon the standpoint of metaphysics means nothing else than to be subject to a compelling that arises out of a very different plight, one which was assuredly brought about by the history of metaphysics in such a way that it withdraws as the plight it actually is and allows the lack of a sense of plight (with regard to being and the question of being) to become the predominant condition. In truth, however, the lack of a sense of plight is the extreme form of this plight and can be recognized above all as the abandonment of beings by being.

In the transition from the metaphysical question of being to the future one, thinking and questioning must always remain transitional. Thereby the possibility of a merely metaphysical critique of the other questioning is excluded. Yet the other questioning is not then ipso facto proven to be "absolute" truth, as can already be seen in the fact that a proof of such "truth" runs counter to the very essence of this questioning. For this questioning is historical and is so because in it the history of beyng itself as the history of the unique and most abyssal ground of history becomes an event. Moreover, transitional thinking always accomplishes in the first place the preparation for the other

questioning, i.e., the preparation for that humanity which, as what grounds and acts as steward, must first be strong enough and knowledgeable enough to receive the long-adumbrated but even-longer-refused thrust of beyng and to gather the empowerment of beyng into the essential occurrence of beyng in a unique moment of history. Therefore, transitional thinking cannot simply rid itself of the metaphysical tradition through an arbitrary stroke. Indeed, just to be able to communicate, it must often still tread the paths of metaphysical thinking and yet must constantly know the other. How could genuinely historical thinking also fail to see that if the transition is to be historically grounding, it must be open to the suddenness of the unanticipated as well as to the unobtrusiveness of a slow self-surpassing? And how could transitional thinking also not know that much, indeed most, of what it has to strive for will one day be superfluous and will revert into the incidental so as to let the stream of the history of what is unique take its nonrepeatable course? Nevertheless, transitional thinking must not shrink back from the meagerness of preparatory distinctions and clarifications when they are merely wafted along by the wind of a decision that takes place from far away. Only the cool boldness of thinking and the dark errancy of questioning lend ardor and light to the fire of beyng.

The distinction in the question of being, a historical distinction that separates the history of metaphysics from future thinking, designates the first unfolding of the transition. Yet this distinction does not connect in the manner of setting off something past from something future, an elapsed history from one that is still to come; instead, it distinguishes two fundamentally different currents ever flowing deep within Western history itself. That the history of metaphysics is (with Nietzsche) at an end does not at all mean that from now on metaphysical (i.e., also rationalistic, logical) thinking will be eliminated. On the contrary, this thinking now transfers its fixed habits to the realms of worldviews and of the ever-increasing encroachment of science onto the everyday bustling about with things. In the same way, it has already entrenched itself in the structuring of Christianity and passes over, along with Christian notions, into the forms of their "secularization." Within these forms, this thinking again encounters itself in the configuration it assumed through its own Christianization (already begun with Plato). The history of metaphysics does not cease, for it now passes over into, and indeed first opens up, that which lacks history. Conversely, the thinking of the historicality of being, the thinking characteristic of the other questioning, does not now simply step into the light of day. It remains concealed in its own depths—now no longer (as occurred since the first beginning of Western thinking and during

the entire history of metaphysics) through the concealment of its seclusion in the unbroached origin but through the clarity of a heavy darkness pertaining to a depth that knows itself and arises in meditation.

The history of metaphysical thinking, and also of the thinking of the historicality of being, eventuates at once in the different eras of these ways of thinking and in accord with different powers of the priority of being over beings, of beings over being, of the confusion of both, and of the dissolution of every priority in the era of the calculable understandability of everything. We know the future of the history of being, namely, that if it wishes to remain history, then beyng itself must appropriate thinking to itself. But no one knows the form of the beings to come. Only this can be known with certainty: every inventive thinking of beyng and all creating out of the truth of beyng, without the already protecting comfort of beings, require other powers of questioning and speaking, of projecting and bearing, than the ones the history of metaphysics could ever bring forth. For these other thinkers must still incorporate into thinking, along with what is most proper to them, the questioning dialogue with the first beginning and with its history, as these have emerged in bright depth, and must be equipped to become, *along with* the most solitary ones of the first thinking, even more solitary ones of the abyss which in the other beginning not only bears all grounds but also suffuses them. The history of metaphysical thinking in its "works," a history that for those who merely follow remains an object of historiological erudition and research and, at the end, of sheer pedantic instruction, must first become a history in which all things gather into their uniqueness and which, as a light-ray of thinking, radiates a truth of beyng into the latter's own untraversed space. Because beyng itself here compels a greatness of thoughtful Dasein, whose form we can scarcely surmise from the poetic existence of Hölderlin and from the horrid wandering of Nietzsche, and because only this greatness still resides in the space of the thinking of the historicality of being (and, because of this, even the talk of greatness remains too small), therefore the preparation for such thinkers must gather up everything that is unrelenting and must move amid the clearest distinctions. The reason is that only such distinctions bestow the courage needed for steadfastness in the domain wherein that which is most question-worthy thrusts forth, namely, that which is needed by the gods and forgotten by humans and which we call beyng.

The distinction in the question of being may be captured by formulas in two ways: "being and thinking" and "being and time." In the first formula, being is understood as the beingness of beings; in the second, as that whose truth is interrogated. In the first, "thinking" means the guideline for questioning beings with regard to their

beingness; it means representational assertion. In the second, "time" is the initial indication of the essence of truth in the sense of the open (by way of transport) clearing of the field in which beyng conceals itself and in so doing first bestows itself explicitly in its truth. Accordingly, the relation between the two formulas must by no means be interpreted in the sense that the second merely replaces the "thinking" of the first with "time," as if the same question of the beingness of beings were henceforth to be carried out under the guideline of time instead of assertorial representation. "Time" would thereby be thought immediately, according to its ordinary concept. Instead, the "role" of thinking and that of "time" is in each case fundamentally different. The specificity of these roles gives the "and" in each of the formulas its own unique character. By the same token, however, the questioning of being in the sense of the formula "being and time" makes it possible to grasp more originarily (i.e., to grasp in terms of the historicality of being) the history of the question of being in the sense of the formula "being and thinking." Likewise, that which is necessarily unquestioned in the history of metaphysics, namely, the truth of being in the temporal character of being, could then be made visible by reference to the prevailing of presence and constancy in the essence of φύσις, ἰδέα, and οὐσία. With regard to the historicality of being, this reference is all the more decisive since the temporal character of beingness is covered over more and more in the further history of the question of being, such that the attempt to link, in any way whatever, being (and the timelessness of categories and values) with "time" strikes at once against a resistance which naturally draws its power only from the blindness of the desire to avoid questioning. Because the "time"-character of being itself remains completely strange, due to an inability to grasp the question of the truth (the "meaning") of beyng, one seeks a way out by identifying being with Dasein, and the latter, as in some way designating the human being, now becomes understandable in its "temporality." Thereby, however, everything has been deflected from the path of the question of being, thus proving that a formula in itself can do nothing if the effort and knowledge are lacking for interpreting it at least in its aim. Yet this knowledge can never be communicated and distributed in the manner of cognitions of objectively present things. Already in the transition, those who bring the knowledge to each other need to proceed in such a way that they surmise decisions and approach one another but do not meet, for dispersed individuals are required if the decision is to be allowed to mature.

These individuals still bring with them, however, the past of the concealed history of being, that detour (as it may seem) metaphysics

had to take through beings so as *not* to attain being and thus to come to an end which is strong enough for the plight leading toward the other beginning. This beginning at the same time leads back into the originariness of the first beginning and transforms the past into something not lost.

The detour, however, must not be understood in the sense that an immediate or shorter path to beyng had been missed. Indeed, it is this detour which first leads into the plight of the refusal and into the necessity of bringing up for decision that which (φύσις, ἀλήθεια) in the first beginning was only the intimation of a bestowal and did not allow itself to be grasped and preserved.

Belonging to the genuine transition are, above all, courage for the old and freedom for the new. The old is not the archaic, which inevitably struts about as soon as the greatness of the beginning (which is incomparable as the greatness of the first beginning) falls into *historiological* tradition and disavowal. The old, i.e., that which cannot be surpassed in essentiality by anything younger, manifests itself only in *historical* confrontation and meditation. Furthermore, the new is not the "modern," namely, that which is currently in vogue and thereby gains validity and favor and yet remains the hidden and self-unaware foe of everything decisive. Instead, the new refers here to the freshness of the originariness of re-beginning, that which ventures out into the concealed future of the first beginning and thus cannot at all be "new" but must be even *older* than the old.

The transitional and essentially ambiguous thinkers must also know explicitly that their questioning and speaking are *not understandable* to our times (the duration of which cannot be calculated). That is not because our contemporaries are too deficient in cleverness or too little informed for what is said but because understandability already signifies the destruction of their thinking. For understandability compels everything back into the sphere of the previous representations. The mission of the transitional thinkers is to take those who so "feverishly" desire "understandability" and make of them non-knowers, ones who do not yet know, who do not already know the "whereto," because they have accomplished the first necessary step: not to expect truth from beings without falling prey to doubt and despair. Those who do not yet know, who have not yet secured for themselves agreement about everything but have indeed preserved for questioning that which is first and unique, beyng, are the inceptual wanderers, ones who originate from the furthest away and thus bear in themselves the highest future.

The transitional thinkers must ultimately know what all insistence upon understandability especially fails to realize, that no thinking of

being, no philosophy, could *ever* be verified by "facts," i.e., by beings. To make itself understandable is suicide for philosophy. The idolizers of "facts" never realize that their idols shine only in a borrowed light. They are indeed not supposed to realize that, for it would immediately make them perplexed and, accordingly, useless. But idolizers and idols are used only when the gods are absconding and so are announcing *their* nearness.

The *disentanglement* of philosophy from the snares binding it to the grounding of science, to the interpretation of culture, to serving worldviews, and to metaphysics as its proper first essence (which deteriorates into its distortion) is merely the *consequence* of the other beginning, and only as *such* a consequence can it truly be mastered. The other beginning is the more original appropriation of the concealed essence of philosophy, an essence which itself arises out of the essence of beyng and which, according to the specific purity of the origin, remains closer to the essence of decision pertaining to the thinking "of" beyng.

The disentanglement then has as its consequence a necessary change in the usual way of representing what philosophy is, precisely within the sphere of the always persistent *everyday* opinion, namely, no longer an edifice of thinking but the apparently random bestrewal of blocks quarried from the bedrock, with the chisels and crowbars remaining invisible. Are the blocks secluded configurations or disjoined pieces for holding up an invisible bridge? Who could know that?

Philosophy, in the other beginning, questions by way of asking for the truth of *beyng*. Seen from the horizon of the now explicit difference between beings and being and calculated on the basis of a historiological comparison to metaphysics and its starting point in *beings*, the questioning in the other beginning (the thinking of the historicality of beyng) might look like a simple *inversion*, i.e., here, a crude one. Yet it is precisely the thinking of the historicality of beyng which knows, from the essence of mere inversion, that in such a procedure the most inflexible and insidious enslavement is at work and that the inversion does not overcome anything; it merely brings the inverted into power all the more and provides the inverted with a previously lacking entrenchment and completeness.

The questioning of beyng out of the historicality of beyng is not an inversion of metaphysics; it is instead a de-cision as the projection of the ground of that difference to which even the inversion must adhere. Such projection brings this questioning altogether outside of that difference between beings and being. This questioning therefore now even writes being as "beyng," which is supposed to indicate that being is here no longer thought metaphysically.

Out of its necessity and in an anticipatory interpretation, the thinking of the historicality of beyng can be made question-*worthy* in four ways:

1. On the basis of the gods.
2. On the basis of the human being.
3. With regard to the history of metaphysics.
4. As the thinking "of" beyng.

Only in *appearance* can these four viewpoints be followed up independently of one another.

Regarding 1. To grasp the thinking of beyng on the basis of the gods will immediately seem arbitrary and "fantastic," insofar as on the one hand it means in general to proceed without hesitation from the divine, as if that were "given" and everyone agreed about it, and insofar as on the other hand it means still more outlandishly to proceed from "gods," as if a "polytheism" were postulated as the "point of departure" for philosophy. To speak of the "gods" does of course not mean that a decision has been made here affirming the existence of many gods instead of one; rather, it is meant to indicate the undecidability of the being of gods, whether one or many. This undecidability carries within it the question of whether something like being can be attributed to gods at all without destroying everything divine. To speak of "the gods" is to name the undecidability as to whether a god, and which god, could arise once again as an extreme plight for which essence of the human being in which way. Yet this undecidability is not represented as the mere empty possibility of decisions; instead, it is to be grasped in advance as *the* decision from which originates either what has been decided or complete undecidedness. The thinking in advance, as abiding in this decision with regard to such undecidability, does not presuppose the existence of any gods whatever; instead, it ventures into the domain of that question for which the answer can come only from what is question-worthy itself, never from the questioner. This fact, that such anticipatory thinking denies beyng to "the gods" in advance, means that every assertion about the "being" and "essence" of gods not only says nothing about them, i.e., about that which is to be decided, but also dissimulates something objective, on which all thinking founders because it is immediately driven astray. (A *metaphysical* consideration must represent God as the highest being, as the first ground and cause of beings, as the un-conditioned, the infinite, the absolute. All these determinations arise not from what is godly about God but from the essence of beings as such, insofar as this essence, conceived purely and simply in itself as constant presence and objectivity and as what is clearest in representational explanation, is attributed to God as ob-ject.)

The denial of being to "the gods" means at first only that being does not stand "above" the gods and that they also do not stand "above" being. Yet "the gods" indeed need beyng, and in this declaration the essence "of" beyng is already thought. "The gods" do not need beyng as their proper domain, in which they themselves find a place to stand. "The gods" require beyng so that through beyng, which does not belong to them, they might indeed belong to themselves. Beyng is that which is required by the gods; it is their need, and the neededness of beyng names its essential occurrence, which is necessitated by "the gods" but is never what can be caused or conditioned. The circumstance that "the gods" require beyng moves them into the abyss (freedom) and expresses the failure of all founding and proving. As obfuscated as the neededness of beyng still remains for thinking, this neededness nevertheless provides a first foothold for thinking "the gods" as the ones that need beyng. We thereby take the first steps into the history of beyng, the thinking of the historicality of beyng thus first gets under way, and every effort to force what is said in this commencement into an ordinary understandability is otiose and, above all, opposed to this kind of thinking. Now, if beyng is what is needed by the god, and beyng itself finds its truth only in the inventive thinking which is philosophy (in the other beginning), then "the gods" are in need of the thinking of the historicality of beyng, i.e., they need philosophy. It is not as if *they themselves* had to philosophize for the sake of their own divinization; instead, it is because there must be philosophy *if* "the gods" are once again to come into decision and if history is to attain its essential ground. As determined on the basis of the gods, the thinking of the historicality of beyng is that thinking of beyng which grasps the abyss of the neededness of beyng as what is first and never seeks the essence of beyng in what is godly itself as that which supposedly *is* most eminently. The thinking of the historicality of beyng stands outside every theology and is equally removed from any atheism, whether in the sense of a "worldview" or of a doctrine having some other character.

To grasp the abyss of the neededness of beyng means to be transposed into the necessity of grounding the truth for beyng and not to resist the essential consequences of this necessity but, instead, to think toward them and thereby to know, without playing into the hands of the claim to "absoluteness," that that necessity withdraws all thinking of beyng from every merely human arrangement.

To grasp on the basis of the gods the thinking of the historicality of beyng is, however, "the same" as the attempt at an indication of the essence of this thinking on the basis of the human being.

Regarding 2. It is the case here as well that no already extant, customary view of the human being can serve as the point of departure,

because what the necessity of thinking in its neededness first requires must fulfill itself in an essential transformation of the human being up to now. Why?

If we think of the essence of the human being decisively enough, even in the determination that has been customary for centuries, i.e., as *animal rationale,* then we cannot fail to think of the relation to being that long ago became stale and empty, the relation still intended in speaking of the "rationality" of this living being. In view of the rapidly increasing perplexity over the "metaphysical" essence of reason, the way out might seem to be the last, definitive procedure of Nietzsche, namely, to "reduce" "reason" (and everything which, under different labels, moves in the sphere of this "property" of such a living being) to "life." With corroboration from the spirit of what is self-evident and is easily proved, the declaration might be ventured to the effect that reason is a mere epiphenomenon of "life" and therefore a later addition, and this way of thinking might thus be completely expanded into the ordinary mode of representation common to all. Even so, nothing would be changed with regard to the essentiality of "reason" in the sense of the apprehending of the being of beings. To be sure, all these prioritizings of "life" themselves collapse into nothingness, unless that which is "dependent" on "life," such as reason, nevertheless in itself bears and dominates the essence of the human being, namely, that this being, in the midst of beings and comporting itself to them as beings, is a being and is indeed *the* being. That is how the modern determination as *subjectum* conceives of the human being. As much as this determination might have appealed in the subsequent era to "life," it is still the strongest—but correspondingly ever more blind—*testimony* to the metaphysical essence of the human being, which all happenings of "life" and every institution of the "world" urge us to forget and to keep forgotten.

On the other hand, if being, though unrecognized, now provides the ground for the essence of reason and is nothing arbitrary but, instead, could itself, in its essential occurrence, radically claim the human being, and if humans were to regain in another originariness their own thoroughly used up and splintered essence, and if even this regaining of the essence had to consist in being claimed by the essential occurrence of beyng, and if beyng itself could ground the truth of its essence only in such a transformation of humans, a transformation which could be ventured by an original thinking "of" beyng, then a transformed thinking of being is announced here on the basis of the human being. Yet it also becomes clear immediately that this determining of philosophy on the basis of the human being never intends "the" human being as such but the historical human

being, whose history is surely hidden to us but is indeed common and pressing in historiological representation.

### *260. The gigantic*

was determined as that whereby the "quantitative" is transformed into a "quality" of its own, into a kind of greatness. The gigantic is thus not something quantitative that commences when a relatively high number is attained (through enumeration and measurement), although it can indeed appear first and foremost as "quantitative." The gigantic is grounded in the decisiveness and exceptionlessness of "calculation" and is rooted in a reaching out of subjective representation to the whole of beings. Residing therein is the possibility of a kind of greatness, one which is meant here in the historical (historiological) sense. Greatness refers here to the self-rooted erecting of beyng in a self-grounded ground out of which must arise anything that wishes to count as a being. The gigantic manifests the greatness of the *subjectum* which is certain of itself and which builds everything upon its own representing and producing.

The gigantic appears in many forms; above all, it does not leap into view immediately and "overwhelmingly" in each of those forms. That whose representation demands vast numbers and measures is only the *semblance* of the gigantic, though it does admittedly belong to it, since the gigantic brings into play the kind of greatness which relies essentially on positing and representing.

Numbered among the forms of the gigantic are:

1. The gigantic *retardation* of history (as the remaining absent of essential decisions, up to the complete absence of history) in the semblance of the rapidity and controllability of "historiological" development and of its anticipations.
2. The gigantic *publicness* of the uniting of everything interrelated, along with the concealment of the destroying and undermining of every passion for essential gathering.
3. The gigantic claim of *naturalness* in the semblance of what is self-evident and "logical"; the question-worthiness of being [*Sein*] put completely out of question.
4. The gigantic *diminution* of beings as a whole in the semblance of their boundless expansion through unconditional control over them. The only impossibility is the word "impossible" and the very notion of it.

Occurring essentially in all these interconnected forms of the gigantic is the abandonment of beings by being, and indeed no longer merely

in the mode of the remaining absent of the question-worthiness of beings but also in the guise of an institutionalized expulsion of all meditation on account of the unconditional priority of "action" (i.e., the calculative and always "large-scale" bustling about) and of "facts."

The gigantic unfolds in the calculative and thus always brings the "quantitative" into prominence but is itself a denial of the truth of beyng in favor of the "rational" and the "given" inasmuch as the gigantic is the unconditioned predominance of representation and production. Yet this denial is not master of itself and, precisely in the highest self-certainty, does not ever know itself. The gigantic brings about the completion of the basic metaphysical position of the human being, a position which proceeds to invert its form and to interpret all "goals" and "values" ("ideals" and "ideas") as the "expression" and offspring of mere "eternal" "life" in itself. The foremost appearances of the gigantic are supposed to allow this "origin" in "life" to be represented as vividly as possible, i.e., to firmly establish this origin historiologically *for* the era of the gigantic and to confirm this era to itself in its "vitality." No matter whether "values" and "goals" are posited by "reason" or arise out of the "instinct" of "natural" and "healthy" life in itself, what is unfolding here throughout is the *subjectum* (human being) at the center of beings, specifically such that *all* forms of cultural and political configuration bring the gigantic to power in the same way and with equal necessity, carry on the historiological calculation of history and the miscalculation of history as ways of concealing the absence of goals and also secure everywhere, unobtrusively and unconsciously, the avoidance of essential decisions.

The gigantic shows that every kind of "greatness" in history arises from the implicit "metaphysical" interpretation of occurrences (ideals, actions, creations, sacrifices) and therefore is not of a properly historical essence but is merely historiological. The concealed history of beyng is unacquainted with what is "great" and "small" in terms of calculation and instead knows "only" what is decided, undecided, and decisionless with respect to beyng.

## *261. Views of beyng*

Beyng—who bothers about beyng? Everyone chases after beings.

How is it even possible to bother about beyng? Where beyng does still occur, it is only as some "being" or other, about which we do *not* need to be bothered, supposing that bother may serve as the decisive criterion for what *is* and what ought to be. Even if the concession is finally granted that being "is" not a being, it remains an empty "representation," a

bringing before oneself that brings nothing forward, an exorbitant representation possible at any time, everywhere, on any occasion, and over and against every being, and so in relation to beings is simply that which is most common to everything that can be considered a being. Thus it is a "nullity." In the end, being counts only as a name, one which no longer names anything and yet is still used as a sign for the most negligible of all beings.

This view [*Meinung*] of beyng does not need to provide extensive proofs of its correctness. It finds its best confirmation in those attempts which (perhaps indeed standing in *opposition* to this view, though still entirely shackled to its perspective) would like to provide this empty name with the littlest bit of fullness. Beings, in the sense of the objectively present at hand, are taken to be unassailable and unquestionable, and the most appropriate way of relating to them occurs when the present at hand becomes entirely and utterly ready to hand and the latter is established in a completely technical sense.

Beings are taken in this way, and being is conceded only as something that can merely be intended [*meinbar*] in "thought." Being then shows itself precisely as this that is most general.

Why do we not make a concerted effort for once to unsettle these admittedly most common "presuppositions," ones "pre"-posited furthest in advance (namely, that beings are what is objective and that the grasping of beyng is an empty intending of what is most general and of its categories)? It is because we recognize only with the greatest difficulty what that requires. It requires the unsettling of this "we," i.e., the unsettling of the human being of the modern era, who, as *subjectum*, has become *the* stronghold of those presuppositions, indeed in such a way that the very character of the human being as subject has its origin and *the* support of its unbroken power in the conceded predominance of those presuppositions (ones that concern the understanding of being [*Sein*] entrenched in the modern West). How is there supposed to occur such an unsettling, which would have to be essentially more than a mere change of view with regard to the concept of beyng within a "subject" whose further action is otherwise undisturbed? An examination of those "presuppositions" shows clearly that not to bother about beyng is justified at all times and especially when it magnanimously relegates the concern with being to the conceptual quibbling of the "ontology" again carried out in the schools, or, equivalently, when it agrees with the view that declares impossible every "ontology" as a "rationalization" of being. For, with this either–or, to decide about being and about the view of being, in each case on the basis of ontology, is self-evidently to decide in such a way that "particular" necessities for deciding can scarcely (and indeed for good reason) still be found and conceded here.

Why then do we still pay any heed at all to this ontologically structured *not* bothering about being? Certainly not in order to bring up for discussion, or even to modify, the respective views and doctrines of beyng as well as the various objections that have been raised against them. The point is rather to steer meditation toward the circumstance that all of the customary views of being (including the ontologies and the anti-ontologies) themselves originate from the dominance of being and of its determinate, historical "truth." (In anti-ontology, the indifference toward the question of being is carried to an extreme.)

Imminent here is another misunderstanding, namely, the conception according to which the "anthropological" presupposition of that view of being should be "exhibited," *whereby* such a demonstration would "refute" the view. This conception, however, is precisely no more than a further consequence of that view of being.

Indeed, "anthropology" belongs together with that which stands under the dominance of such an interpretation of being. "Anthropology" can therefore never be claimed as an argument against that interpretation—passing over in silence the fact that the demonstration of some "presuppositions" or other on which a view is based decides nothing about its "truth" and that in general presuppositions as such are not yet an objection.

What matters is something else: to recognize in the not bothering about beyng a necessary state in which is concealed a preeminent phase of the history of beyng itself and to hear, in this perhaps most negligible of all incidents amid the proceedings of today, the resonating of the decisive event.

Meditation must strike up against the fact that the indifference with regard to being, which is already delivered into complete harmlessness and which is "represented" in the schools by "ontology," is nothing less than the highest amplification of the power of *calculation*. The most indifferent and blindest denial of the incalculable is at work here.

Meditation will not take this as a "mistake" or an "omission" which would simply need to be rebuked but as *history,* one whose "reality" essentially surpasses everything that is otherwise "real." Therefore, this history is recognized by very few, and among them the rarest alone grasp it as the event which already opens itself and in which the truth of beings as a whole is decided.

Incidents amid beings cannot lead—and certainly cannot lead the human being of the modern era—into the realm of the truth of beyng. Yet nothing is more essential than to recognize the state of Western history in which we already stand as the decisive state, one we do not only cover over through the lack of a decision regarding that indifferent view, but also one we heighten with respect to the

decision with which it is pregnant, such that meditation and lack of meditation are already incorporated into the decision and indeed can no longer be considered forms of an accidental observation which just happens to supervene or to absent itself.

This is the place where beyng itself, in virtue of its history, compels the knowledge of being into the plight of a decisional necessity and forces this knowledge to clarify to itself what might happen in it as the "projection" of being.

### *262. The "projection" of beyng and beyng as projection*

The thoughtful leap "into" the truth of beyng must at the same time leap into the essence of truth and must establish itself, and become steadfast, in the throwing of *a* projection.

For experiencing beings and for sheltering their truth, the "projection" is merely a preliminary which then is surpassed in the progression to that which can be built and preserved in the projected domain and which, as *preservation,* receives the seal of beyng.

In thoughtful knowledge, the projection is not a preliminary *for* something else; instead, it is the unique, the last, and thus the rarest, which in itself essentially occurs as the grounded truth of beyng.

Here the projection is not, so to speak, merely laid "over" beings, not a "perspective" that is merely offered them. For every *per*-spective already claims what persists *throughout* the way for its line of sight. Precisely this, that above all and deciding everything, a *fissure* spreads *all the way through* what then for the first time announces itself as a "being" in the open, that an *errancy,* in clearing, snatches into itself everything to make what is true possible—that is what the thoughtful projection of beyng has to accomplish. "Accomplish"? To be sure; but not as a fabricating or devising in the sense of an unrestrained contriving.

The projection of beyng can be thrown only by beyng itself, and for this to occur a moment of that which is ap-propriated by beyng as appropriating event, i.e., a moment of Da-*sein,* must be successful.

Thoughtful and explorative questioning: the renunciation that *takes action,* that adheres *to* the refusal and thus brings it into the light.

Whoever wants to be granted a glimpse of the history of beyng and should experience how beyng remains absent from its own essential space and allows its distortion to occupy this space for a long time (a distortion that propels the spread of "beings") in order to preserve for the essence even the distorted essence (which indeed does belong to the essence), such a person must be able to see, in the

first place, that projections are thrown into that which, thanks to the clearing provided by the projections, afterwards becomes a being and allows beyng only as a mere supplement to itself, a supplement contrived through "abstraction."

It is immediately customary for us to think of these projections as forms of representation which make possible an encounter with objects: the transcendental condition of Kant. Indeed, we do well to practice thinking of beings as such with regard to this interpretation of beingness as objectivity. Nevertheless, this Kantian interpretation stands on the "ground" of the *subjectum* and resides in the sphere of representation. The "projection" becomes characterized as "subjective" in the best sense—i.e., not "egoistic" or "subjectivistic" in the epistemological sense but "subjective" in the *meta*physical sense of *subjectum*—as that which lies at the ground, is unquestioned, and is unworthy of question. The interpretation of Kant's thought can here gain essential clarity and can then lead us to see that, even with this position of the subject, philosophical thinking does not make it past (schematism and transcendental imagination) the abysses. Yet we would already need to have become questioners with respect to other domains, so as not to mis-characterize this conception of Kant as an exaggerated peculiarity but so as to take seriously this reference to the abyssal.

That will not occur at all, unless our reading of Kant has shifted its basis—from the "subject" to Da-sein.

This is a step on a historical path leading to the nearness of that thinking which understands the projection no longer as a condition of representation but as Da-*sein* and as the thrownness of a clearing which has found a stand whose first accomplishment is the bestowal of concealment and thereby the manifestation of the refusal.

Nevertheless, for us today, it remains difficult in every respect to experience the projection as event out of the essence of ap-propriation as refusal. That would require nothing other than to keep every disarray from beyng and to know that this latter, the most powerful, becomes in the sphere of human concoctions the most fragile, especially since the human being has long been accustomed to weigh the sovereignty of beyng with the scales used for measuring the power of beings, to weigh only with those scales, and never to venture that which is most question-worthy.

Moreover, we have been moving from ancient times *in* a projection of beyng, though the projection could never be experienced precisely *as* such. (The truth of beyng was not a possible question.)

That this question does not arise is the constant impetus for the history of the basic metaphysical positions, an impetus which as such does not merely remain obscure to this history. It also remains *absent*, which

is why the metaphysics of absolute idealism can "construe" itself, in its own developmental history, as the consummation of metaphysics.

That the subjectivity of the *subjectum* ultimately develops into the absolute is merely an obscure sign that the projection essentially occurs constantly ever since the beginning of the history of being, announcing itself as that which has not been fabricated and cannot be fabricated, and that this projection nonetheless is finally explained on the basis of the unconditioned which also and precisely conditions being. With this "explanation," philosophy strikes up against an end. Nietzsche's rebellion is merely the inverse of this state.

Meanwhile, however, beings in the form of objects and objectively present things have become ever more powerful. Beyng is restricted to the last wisp of the most abstract and general concept, and everything "general" is suspected of having no power and no reality, of being merely "human" and therefore also "far from essential." Because beyng is posed in the guise of the most general and emptiest, it no longer even needs to be explicitly repudiated in favor of beings. We are so far advanced that we can "make do" without beyng. This unique state of the history of mankind is, "fortunately" for humans, scarcely recognized, let alone grasped, and certainly not taken up into the will of history. For now it runs inconsiderately into its most proximate consequences. One is then immediately able to make do even without beings and is satisfied with objects; i.e., all "life" and all reality can be found in *bustling about* with objects. At one stroke, procedures and arrangements, mediating and dispelling, become more essential than that to which all this applies. "Life" is engulfed by lived experience, and the latter itself is raised into *organized* lived experience. The *organization* of lived experiences is the highest lived experience in which people find themselves together. Beings are merely an occasion for this organizing, and what place is beyng then supposed to occupy? Yet meditation now gains a view of the decisive point of history, and knowledge becomes attentive to the fact that only by traversing the most extreme decisions can a history still be saved in face of the gigantic lack of history.

It is therefore futile to search through history, i.e., through its historiological transmission, in order to encounter beyng itself as projection. An intimation of this essence of beyng could strike us only if we were already equipped to experience ἀλήθεια as in the first beginning. Yet how far removed are we from that, and how definitively?

Even if thoroughly distorted and unrecognizable, the still unbroken predominance of "metaphysics" has reached the point that beyng represents itself to us only as a side effect of the representation of beings *as* beings. It is from this Western basic determination (at first

still genuine as οὐσία) that all variations in the interpretation of beings then arise.

That also is the reason we still seem to move within the domain of representation, and this even within the necessity of experiencing (inventively thinking) the truth of beyng. We grasp the "ontological," even when grasped as a condition of the "ontic," indeed only as something supplementary to the ontic, and we repeat the "ontological" (the projection of beings onto beingness) once again as a self-application to itself: the projection of beingness (as a projection of beyng) onto its truth. There is at first no other way that could come out of the horizon of metaphysics and make the question of being graspable at all as a task.

Through this procedure, beyng itself is apparently still made into an object, and what is reached is the most decisive opposite of what the first approach to the question of beyng had already opened up for itself. Yet the point of *Being and Time* was indeed to expose "time" as the domain of projection for beyng. Of course; but if the matter had rested there, then the question of being would never have developed as a *question* and thus as an inventive thinking of what is most question-worthy.

Therefore the task was to overcome, at the decisive place, the crisis of the question of being in the way that that question necessarily had to be expounded at first, and especially to avoid an objectification of beyng—to avoid it by, on the one hand, *withholding* the "temporal" interpretation [*die "temporale" Auslegung*] of beyng and yet also by attempting to make the truth of beyng "visible" independently of that interpretation (freedom toward the ground in "On the Essence of Ground"; especially the first part of that treatise still adheres strictly to the ontic-ontological schema). The crisis could not be mastered merely by thinking further in the already established direction of questioning. Instead, a manifold leap into the essence of beyng itself had to be ventured. That, in turn, required a more original insertion into history: the relation to the beginning, the attempt to clarify ἀλήθεια as an essential character of beingness itself, the grounding of the difference between being and beings. The thinking became ever more historical; i.e., the distinction between a historiological and a systematic consideration became ever more untenable and inappropriate.

Beyng itself announced its historical essence. But there arose and still remains a fundamental difficulty: beyng is supposed to be projected in its essence, and yet the projection itself is the "essence" of beyng, pro-jection as ap-propriation.

Concerning the development of the question of being into the inventive thinking of beyng, the more steadfast in beyng this thinking becomes, the more relentlessly must it abandon every representational

approximation and come to know that the task is to prepare a historical de-cision that can be endured only in a historical way, which means that the attempt at inventive thinking must not overstep its proper historical measure, lest it relapse into a previous stage.

The point of transition in the meditation must be equally clear about the origination of the *projection* of beyng and about the other moment, beyng as projection. Thereby the essence of projection should likewise be determined no longer on the basis of what is representational but from the *character* of beyng as *appropriating event*.

Yet the inventive thinking of beyng, as soon as and insofar as it is able to leap, determines its own essence, as "thinking," on the basis of that which being as appropriating event ap-propriates, Da-*sein*.

### *263. Every projection is a thrown projection*

and therefore no findings regarding given things ever reach what is true. Even less can the representational directedness toward given things make visible the essence of what is true, i.e., truth itself; instead, it always attains mere correctness.

What does that mean: *thrown* projection? When and how does a projection succeed?

Projection [*Entwurf*]: the human being as casting oneself loose [*sich loswerfen*] from beings and into beyng, without beings as such having already been opened up. Here everything indeed remains obscure. Is the human being then tied up? Indeed; tied to beings, and that is only because the human being at the same time has a comportment (e.g., language) to "being" and because this relation to beyng is altogether the ground of any relatedness within the relation of a comportment.

In casting loose from "beings," the human being first becomes the human being. For only in that way does this being turn back to beings and thus come to *be* as the one who has turned back. Yet the question remains: how does this casting loose happen inceptually, and how does this inception ground history?

The human being hitherto: the one who, in casting loose, has immediately turned back, the one who in that way for the first time has traversed the *differentiation* between beings and beyng though lacking the capacity to experience this differentiation itself, let alone ground it.

But the turning back! The task is to know in the first place: the way of tarrying and the kind of dowry, as well as the way, in the turning back, what was already there is now encountered as what ties down; what it is that beings are now found to be and what is now

found to be a being; and which view of being is retained by the human being in turning back to beings.

And then: how the casting loose and the turning back are *forgotten*, how everything becomes an objectively present, orderable, and producible possession, how ultimately the human being even comes to self-understanding in the same terms (*subjectum*); how *in that way* everything is then destroyed; how a monstrous confusion permeates all human progress; and how, as machination, beyng places itself into its distorted essence.

All this because the human being was *not* able to become master of the turning back. This "not": the ground of the human being's previous Western history, wherein the essence of history perhaps still had to be concealed. This "not" is therefore no mere nullity.

The knowledge of being does not rest on an ἀνάμνησις ["recollecting"], as has been said since Plato, but on a forgetting, the forgetting of the turning back. Yet this forgetting is only the consequence of the inability to retain the turning back, and that inability arises from an incapacity to abide in the abyss of the casting loose. That incapacity is not a weakness; it is instead a consequence of the necessity to first preserve being and beings in their initial, still ungraspable differentiation.

Therefore all that remains is the turning back: the retaining of beingness (ἰδέα), which is a forgetting of what has eventuated.

For the casting loose is itself a thrown one and is at that time already, though quite hiddenly, appropriating event (origin of history).

Yet how is this to be grasped more determinately, the *casting oneself loose*? We must guard against resorting now to any human "properties" or "faculties" such as reason. Apart from the fact that these themselves are no longer illuminating, they for their part have indeed first arisen on the unrecognized ground of the determination of the human being as a perceiver and as one who has already turned back after the casting loose.

If in this way every explanatory foothold is denied us, how then are we to express this that is first, namely, that which determines the *essence* of the human being? We must not take the human being as pregiven, with previously familiar properties, and then seek in this being for the casting loose; instead, the very casting oneself loose must in the first place ground for us the essence of the human being. How so?

To cast oneself loose, to venture into the open: to belong neither to something over and against nor to oneself, and yet to know both as encounter in the open (although not in the manner of object and subject) and to surmise that *what* casts itself loose here and that from which it casts itself loose are of the same essence as the over-and-against.

En-counter [*Ent-gegnung*] is the ground of engagement [*Begegnung*] which is not yet at all sought here.

En-counter is the ripping open of the "between" toward which the oppositionality [*Gegeneinander*] happens as one that requires an open realm.

What pertains to the "human being" here, and what is left behind? In casting loose, the human being is grounded in that which this being cannot fabricate but can only venture as a possibility, namely, Da-*sein*.

To be sure, this only if one does not turn back, and never turns back, to oneself as someone who appeared in the first casting loose in the guise of an over-and-against, a φύσει ὄν, a ζῷον ["living being"].

What is to be ventured is the casting loose and the grounding of the essence of the human being in the strangeness of the *open realm*. Only now begin the history of being and the history of the human being. As for beings? They no longer come to their truth in a turning back, but as the preservation of what is strange. Strangers bring to themselves what is strange with respect to the appropriating event and allow the god to be found in what is strange.

The *casting loose* never succeeds from mere human initiative and human devising.

*This* casting is one that is *thrown* in the oscillation of the appropriating event, which means that being touches the human being and displaces this being into the transformation, the first winning, and the prolonged losing of the human essence.

*This traversal of the straying of the essence,* as the history of the human being, is independent of all historiology.

And if the gods sink within what is not bestowed of the withholding of beyng.

### *264. The projection of beyng and the understanding of being*

According to the way it is introduced in *Being and Time*, the understanding of being has a transitionally ambiguous character; in correspondence, so does the designation of the human being ("human Dasein," the Dasein *in* the human being).

On the one hand (glancing back, as it were, to metaphysics), the understanding of being is grasped as the actually ungrounded *ground* of the transcendental and in general of the representation of beingness (all the way back to the ἰδέα).

On the other hand (because understanding is grasped as pro-jection, and the latter as thrown), the understanding of being is an indication

of the grounding of the essence of truth (manifestness, the clearing of the "there," Da-sein). To speak of *the understanding of being that belongs to Da-sein* is redundant; it says the same thing twice and even makes it weaker. For Da-*sein* "is" precisely the grounding of the truth of beyng as event.

The understanding of being moves *within* the *differentiation* between beingness and beings, without yet being able to bring to "validity" the origin of the differentiation out of the *decisional* essence of beyng.

The understanding of being, however, is everywhere the opposite of making beyng dependent on human opinion; indeed, it is in this regard even more essentially other than a mere opposite. Where the very matter at issue is the demolishing of the subject, how could being be made "subjective"?

### *265. The inventive thinking of beyng*[1]

The *inventive* thinking of beyng—this locution is supposed to name a way, and in the transition perhaps the decisive way, in which the future human being of the West takes over the essential occurrence of the truth of beyng and thus becomes historical for the first time. To become historical means to arise out of the essence of beyng and therefore to remain belonging to the essential occurrence of the truth of beyng; it does not mean to be delivered over to the past and to historiological findings.

Now, however, historical reflection on the history of metaphysics shows that thinking has been the guideline in the entire history of the carrying out of the guiding question ("beingness and thinking"). This reflection leads to the insight that the predominance of *thinking* (the fact that it itself became the guideline in the form of the representation of something in general) more and more forced the interpretation of the beingness of beings into that direction which had to lead finally to the identification of being with the objectivity of beings, i.e., with representedness in general. And this insight makes it known that thinking and its predominance (in the treatment of the guiding question and the choice of the guideline) in the end obstructed every path to the question of the *truth of beyng*, i.e., to a possible way of being compelled into that question. And now is inventive *thinking* nevertheless supposed to become the avenue to the truth of beyng, indeed not only thinking but inventive thinking, which is, so to speak, the highest elevation of the predominance of thinking,

1. Cf. *Überlegungen* VII, p. 78ff.

wherein the greatest dependence of beyng on thinking would be expressed? So it does seem and must seem, if we are coming from a historical reflection on the guiding question and its guideline.

But it is mere seeming. In order to avoid this semblance, as if the guideline of the guiding question were claimed all the more for the basic question, which would indeed be preposterous in view of what we have been saying, there must be made at the outset a distinction, the neglect of which in fact constantly leads astray also the meditation on the history of the guiding question and of its chosen guideline.

Thinking (1) is meant on the one hand as the name for the mode of questioning—and thus in general for the mode of relatedness—within the interrogative relation of the human being to the *being* of beings; i.e., it means thinking in the sense of the basic stance of the "thinker" (the philosopher) (thinking as *asking* the question of being).

Thinking (2) is meant on the other hand as the name for the guideline employed by thinking (1) so as to possess the horizon within which beings as such are interpreted with respect to beingness (thinking as the *guideline* for the asking of the question of being).

Through a determinate interpretation of being (as ἰδέα), the νοεῖν of Parmenides now becomes the νοεῖν of διαλέγεσθαι in Plato. The λόγος of Heraclitus becomes λόγος as assertion and accordingly becomes the guideline for the "categories" (Plato's *Sophist*). The coupling of both into *ratio* and thus the corresponding conception of νοῦς and λόγος are prepared in Aristotle. In Descartes, *ratio* becomes mathematical, which is possible only because this mathematical essence has been installed ever since Plato and has been grounded as *one* possibility within the ἀλήθεια of φύσις. "Thinking" (2) in the sense of assertion becomes the guideline of the thinking (1) of Western thinkers. And then ultimately this thinking (2) provides the directive for the interpretation of thinking (1) as the basic stance of philosophy. (Connected with this is the peculiar predominance accorded to the thinking of thinking and to what is thought in this thinking as such, i.e., to the ego and to "self"-consciousness in modern philosophy, a predominance which is raised to an extreme by the identification of reality (being) as the absolute with thinking as the unconditioned. In Nietzsche still, and precisely in him, there reigns the unequivocal relation of being to propositional logic.)

If here, in the preparation for the other beginning, we hold on to the *essence* of philosophy as the *questioning of being* (in a twofold sense: questioning the being of beings and questioning the truth of beyng)—and we must hold on to this, precisely because the initial question of being came indeed to *its* end and thus not to its beginning—then philosophizing must also continue to be called thinking. But this decides

nothing at all regarding whether, now as well, the guideline of thinking (1) is thinking (2), and whether here something like a guideline comes into play *at all*, as it does in the treatment of the guiding question. Now, in the transition to the other beginning, the question of being indeed becomes the question of the truth of beyng in such a way that this truth, as the essence of truth, belongs to the essential occurrence of beyng itself. The choice of guideline becomes superfluous and indeed is now impossible from the start. Being is no longer taken as the beingness of beings, as a *supplement* represented from the point of view of beings, a supplement that simultaneously appears as the apriori of beings (i.e., the apriori of what comes to presence). Rather, beyng now essentially occurs in advance in its truth. This implies that even thinking (1) is determined exclusively and in advance on the basis of the essence of beyng and is not at all, as has been the case since Plato, taken to be a purified representation of beings on the basis of beings. The *apprehension* of being is not determined from the grasp of beingness in the sense of the κοινόν of the ἰδέα but, instead, out of the essential occurrence of beyng itself. Beyng must originarily and inceptually be *reached* in a leap so as to decide (out of itself, as it were) of which essence thinking (1) and the thinker must "*be*." This manifold "must" announces the quite peculiar necessity of a plight which itself can belong only to the essence of beyng.

We have been bound to the tradition for so long and so tightly, however, that we cannot avoid at least co-intending in the term "thinking" always and immediately the representing of something in general and thus the representing of a unity of subordinate differentiations of kinds. Moreover, when thinking is grasped as the thinking of being, that then counts as the most general of all. Every question of being stands in the light of this question regarding what is most general, and the most general can be secured only through a grasp of its particularizations and their interrelations. To grasp this that is most general then indeed means merely to leave it in its indeterminateness and emptiness, to posit indeterminacy as its unique determination, which means to represent it itself immediately.

In this way, through the ordinary ("logical") concept of thinking, the essence of beyng is again already decided in advance, whereby the essence itself is likewise understood in advance as having the character of an object of a representation.

Yet we must free ourselves even from that, so as to leave entirely to beyng itself the disposing-determining power in the essential characterization of thinking (inventive thinking). The Greek interpretation of ὂν ᾗ ὄν as ἕν, the obscure priority always possessed up to now by oneness and unity in the thinking of being, can surely not be

derived from logic and from the fact that λόγος as assertion plays the role of guideline, for indeed this understanding of λόγος presupposes a determinate interpretation of ὄν (ὑποκείμενον). Upon closer inspection, that unity is merely the foremost way presencing as such appears to gathering representation (λέγειν); it is in this presencing that beings have indeed already gathered themselves in what they are *and* in the fact that they are. Presence can be grasped as gathering and thus as unity and even must be so grasped, since λόγος has priority. Yet unity, in itself and by itself, is not an originary determination of the essence of the being of beings. Unity necessarily strikes the inceptual thinkers, because the truth of being has to remain concealed to them and to their beginning and because, in order to grasp being at all, presencing must be latched onto as the first and most proximate way in which being shows itself. Thus the ἕν, but always at the same time related to the many—as things that come and go, arise (become) and perish (presencing and absencing in *presence* itself: Anaximander, Heraclitus, Parmenides). For the other beginning, this unshaken and never questioned determination of being (unity) still can, and indeed must, become question-worthy, and then unity points back to "time" (the abyssal time of time-space). Then we also see, however, that with this priority of presence (the present), wherein unity is grounded, something has been decided, namely, *that this which is most self-evident harbors the most alienating decision*. Furthermore, we see that this decisional character belongs indeed to the essential occurrence of beyng and hints at the uniqueness in every instance, and the most originary historicality, of beyng itself.

We can already infer from this, even with just a vague knowledge of the history of beyng, that beyng is indeed never sayable definitively and therefore never even sayable in a merely "provisional" way, although the previous interpretation (which makes beyng the most general and emptiest) would feign otherwise.

That the essence of beyng can never be said definitively is not a shortcoming. On the contrary, the non-definitive knowledge adheres precisely to the *abyss* and thus to the essence of beyng. This adherence to the abyss belongs to the essence of Da-sein as the grounding of the truth of beyng.

To adhere to the abyss is at once to leap into the essential occurrence of beyng in such a way that beyng itself unfolds its essential power as the appropriating event, as the "between" for the indigence of god and for the stewardship of the human being.

The inventive thinking of beyng, the naming of the essence of beyng, is nothing other than the venture of helping the gods out into beyng and making available to the human being the truth of what is true.

*This* "definition" of thinking, by way of that which it "thinks," carries out a complete renunciation of every "logical" interpretation of thinking. For it is one of the greatest prejudices of Western philosophy to believe that thinking must be determined "logically," i.e., on the basis of the *assertion*. (The "psychological" explanation of thinking is merely an appendix to the "logical" interpretation and presupposes the latter, even where it believes it can completely supplant the logical; "psychological" stands here for "biological-anthropological.") It is merely the other side of this prejudice that shows itself when the *rejection* of the "logical" interpretation of thinking (i.e., of the relation to being; cf. "What is Metaphysics?") causes the angst or, rather, the fear that the rigor and seriousness of thinking will now be endangered and everything be left to feeling and its "judgment." For who says and who has ever proved that thinking as meant in *logic* is the only "rigorous" thinking? That holds, *if* at all, only under the presupposition that the logical interpretation of *being* is the only possible one, which is even more of a prejudice. In regard to the essence of beyng, perhaps "logic" is precisely the *least* strict and *least* serious way of essential determination and amounts merely to an illusion, one indeed of an *even deeper* essence than the "dialectical illusion" exposed by Kant in the domain of the possible objectification of beings as a whole. In relation to the grounding of the essence of the truth of beyng, "logic" itself is an illusion, but the most necessary illusion the history of beyng has known up to now. "Logic" itself, which attains its highest form in Hegel's metaphysics, can be grasped in its essence only out of the other beginning of the *thinking* of beyng. Yet the abyssal character of this thinking allows even the so-called rigor of logical acumen (as a form for finding truth, not only for expressing what is already found) to appear as a mere pastime that is not master of itself and that could indeed even deteriorate into philosophical erudition in which all those who are furnished with any acumen at all merely mill about without ever being struck by beyng and without ever surmising the meaning of the question of beyng.

The inventive thinking of beyng is now also correspondingly rare, however, and perhaps we are favored with it only in the rough steps of a preparation, if the venture of this abyssal leap deserves to be called a favor.

Only *this* thinking of beyng is truly un-conditioned, i.e., not conditioned and determined by something conditioned which lies outside of it and outside of what is to be thought by it, but instead determined *uniquely* by what in it is to be thought, by beyng itself, which, however, is not "the absolute." Nevertheless, when thinking (in the sense of inventive thinking) receives its essence from beyng, and

when even Da-sein (whose *one* steadfastness must lie in inventive thinking) is ap-propriated first and only by being, then *the* thinking, i.e., philosophy, attains its most proper and highest origin from itself, from what in it is to be thought. Only now is such thinking utterly invulnerable to appreciations and valuations which measure according to goals and uses, i.e., which mistreat philosophy (just like art) as a cultural accomplishment or in the end as a mere cultural expression and which place upon it demands that seem to exceed philosophy but in truth remain profoundly beneath it. These demands drag the essence of philosophy down into comprehensibility and thereby displace philosophy into the domain of things merely tolerated and made light of.

Seen from such low ground, how arrogant must it be to claim an unconditioned origin for philosophy. Yet even seen from a higher level of assessment, indeed from any level ever sought, we attain no view of the essence of philosophy which would not by necessity also concomitantly have in view the "titanic." In metaphysics, and throughout its history, the titanic remains veiled and is ultimately diminished to a mere epistemologically suspect overstepping of limits. Nonetheless, if thinking in the transition from metaphysics must decide in favor of the inventive thinking of beyng, then the danger of the unavoidable presumptuousness is raised to what is essential. To be sure, the knowledge of this danger also changes, in the sense that the essential endangerment goes into hiding as soon as it is named. This reference pertains to the ambiguity of the transition, wherein meditation must ever and again touch on that which, in the carrying out of the transition, at once and increasingly transposes itself into simple action. This ambiguity maintains an especially tenacious grip in philosophy because philosophy, as thoughtful questioning and precisely insofar as it is of an unconditioned origin, and indeed the more originally it is so, must by necessity take itself into its own knowledge.

In the transition from metaphysics, which takes beyng as the most general and most ordinary, the uniqueness of beyng will come to occur essentially in a correspondingly unique strangeness and obscurity. In transitional thinking, everything that pertains to the history of being possesses the unusualness of the current and the nonrepeatable. Where and when it does succeed, the inventive thinking of beyng thus attains a hardness and sharpness of historicality; speech still lacks the language for this historicality, i.e., lacks the naming and the ability to hear which would be adequate to beyng.

The inventive thinking of beyng does indeed not simply think up a concept; instead, it gains that liberation from mere beings which makes appropriate the determination of thinking on the basis of beyng.

Inventive thinking displaces us out into that history whose "events" are nothing other than the strokes of the event of appropriation itself. We can say so much only by saying *that* this eventuates. What is this "this"? The fact that Hölderlin poetizes the future poet, that Hölderlin himself "is" as the first to bring up for decision the nearness and remoteness of the former and future gods (cf. the standpoint of the history of beyng).

Who could be surprised if, in the transition from metaphysics to the inventive thinking of beyng, this reference to the first "that" of the history of beyng is taken as completely arbitrary and unintelligible? It would hardly be of any use to retort by clarifying how all considerations stemming from the "historiology of literature," from the history of poetry, and from the "history of the spirit" must remain extraneous. Required here is already the leap into beyng and into its truth, the experience that, under the name of Hölderlin, this unique bringing-up-for-decision eventuates—is eventuating and not merely has eventuated. We could attempt to delineate this "event" historically in its uniqueness by seeing it in the midst of what is still the highest level and richest development of what has just past: in the midst of the metaphysics of German Idealism, in the midst of the formation of Goethe's image of the world, and in the midst of that which is separated from Hölderlin by abysses (i.e., in the midst of "romanticism"), even if all this has, from a historiological point of view, "influenced" him—the bearer of the name Hölderlin, but not the steward of beyng. But how does this contrast help us? It will, at most, merely provoke a new misunderstanding, as if Hölderlin were an "idiosyncrasy" precisely *within* that history of metaphysics and art. At issue here, however, is indeed not the "within," nor simply the exceptional "without," but the thrust of beyng itself. This thrust cannot be deduced and is to be captured in its purest "that," namely, in the fact that *now*, and *since then*, this decision stands in the history of the West, no matter whether it is perceived by the still-current era or whether it even can be perceived at all or not.

This decision first lays time-space around beyng itself and, as this time-space, extends out of beyng in unity with time, which temporalizes time-space in the originary unity of this temporal-spatial playing field.

Henceforth, all thinking which intends beingness by basing itself on beings, and departing from them, remains outside of *the* history in which beyng as event appropriates thinking in the form of what has the character of Dasein and of what belongs to Dasein. The vocation of thinking is to salvage for beyng the uniqueness of its history and to prevent the essence of thinking from ever evaporating again into the

fashioning of pigeonholes for the faded "generality" of the categories. Accordingly, however, those who know know that the preparation of this history of beyng (preparation in the sense of the grounding of the readiness for the preservation of the truth of beyng in beings, which thereby first come to be) will take a very long time and will remain unrecognized far into the future. The preparers must still be able to stand quite apart from the ones who ground, provided these preparers want to be touched even obliquely by the thrust of the refusal of beyng and thereby become surmisers. The saying of the inventive thinking of beyng remains something bold and so is called a way of procuring both the lodging of the gods and the alienation of humans (cf. beyng as event).

### *266. Beyng and the "ontological difference"*
### The "differentiation"

This differentiation *bears* the guiding question of metaphysics: What are beings? But this differentiation is not expressly raised to the level of knowledge in the course of asking the guiding question and is even less held fast as question-worthy. Does the differentiation bear the guiding question, or does the guiding question first carry out, although not explicitly, the differentiation? Obviously the latter. For the differentiation appears in the horizon of the guiding question, and also in a first clarifying meditation on the guiding question, as something ultimate. Yet the differentiation should indeed only be something prefatory (Why?), wherein an *establishing* of the basic question (the question of the truth of beyng) can be clarified in a conducive way.

The question of beyng, as the basic question, would have grasped nothing of its own most question-worthy character if it had not been driven immediately to the question of the *origin* of the "ontological difference." The differentiation between "being" *and* "beings," the fact that beyng *sets itself off in relief* over and against beings, can originate only in the *essential occurrence* of beyng, if on the other hand beings as such are also grounded by beyng. The essence and the ground of this setting in relief consist in *the* obscurity harbored in all metaphysics in a way that is the more strange the more decisively metaphysics is entrenched in the view of thinking (especially in the sense of absolute thinking) as the measure of beingness. Beyng as *appropriating event* is the essence and the ground of this setting in relief. Beyng, as the "between" which clears, moves itself into this clearing and therefore, though never recognized or surmised as appropriation, is for representational thinking something generally differentiable, and differentiated, as being. This applies already to the way beyng essentially occurs

in the first beginning, namely, as φύσις, which comes forth as ἀλήθεια but which is at once forgotten in favor of beings (ones that are perceivable as such only in virtue of ἀλήθεια) and is reinterpreted as a being that *is* most eminently, i.e., as a mode of being and specifically the highest mode. Here also lies the reason the ontological difference as such does not become known: basically because the only needed distinction is between one being and another (*the being that is most eminently*). The *consequence* is visible in the widespread confusion in the use of the terms "beyng" and "beings," which have become interchangeable *ad libitum*, so that even in intending beyng a mere being is represented and is depicted as what is most general in all representation. Thus being (as *ens qua ens—ens in commune*) is only the thinnest rarefaction of beings and is itself still a being, though indeed the one that *is* most eminently—since every being is determined in relation to it. Even if now, after the decisive naming of this differentiation in *Being and Time*, a more careful use of language is zealously pursued, that still does not amount to anything and is in no way testimony that a knowledge and a questioning of beyng have come to life. On the contrary, the danger is now heightened that being itself will be taken and elaborated as something objectively present for itself.

To make this "differentiation" explicit is not at all to say something thoughtful, unless the explicitation totally springs from the question of the "meaning of beyng," i.e., from the question of the truth of beyng. Furthermore, this question must not be grasped as an arbitrary one; instead, it must be asked as *the* question which is historically *decisive* for metaphysics and which decides about metaphysics and about its questioning. In other words, beyng itself must become a plight, one which first disposes for itself the destiny of the "thinking" that belongs to it.

The "ontological difference" is a passageway which becomes unavoidable if the necessity of asking the basic question is to be made visible on the basis of the guiding question. And the guiding question itself? This task cannot be eluded, however, as long as some way or other must still be secured which leads out of the ever so scanty tradition of a *metaphysical* thinking that actually questions and into the necessarily unasked question of the truth of beyng.

Yet this characterization of the "ontological difference" as such and the postulation of it with the aim of overcoming metaphysics seem at first to produce the opposite effect, namely, an even firmer entrenchment in "ontology." The differentiation is taken as a doctrinal terminus and as the key point of an ontological consideration, and what is decisive is forgotten: the fact that this differentiation is supposed to be a passageway.

Thereby is already obviated every endeavor to carry out this differentiation in a *non-representational* way, i.e., such that the differentiated are not posited uniformly on the same plane of differentiatedness, even if this plane is left quite indeterminate. In fact, however, this differentiation, taken formally and said straightforwardly, can only be an indication that the relation to being is other than the relation to beings and that this dissimilarity in the relations pertains to the distinct ways of relating oneself to the differentiated. As grounded, the relation to being is steadfastness in Da-*sein*; it means to stand within the truth of beyng (as event).

The relation to beings is the creative conservation of the preservation of beyng in the beings which, in accord with such preservation, place themselves as beings into the clearing of the "there."

In the transition to Da-sein within the questioning of the truth of beyng, the only possibility at first is to modify the representation so much that the relation to being is established as a projection and thus as *the* character of understanding (Da-sein's understanding of being). These determinations, as decisive as they remain for a first clarification of the wholly other asking of the question of being, are nevertheless, seen with respect to the question-*worth*iness of beyng and of its essential occurrence, merely something like a first tentative step on a very long springboard. With this step hardly anything is detected of the demand which, at the end of the springboard, is necessary for making the leap. Indeed this step is not even understood as the first one of a long "passage" but as already the last step. That allows one to settle into what is said as a determinate "doctrine" or "view" and with it to produce all sorts of historiological accomplishments. Or else one rejects this "doctrine" and deludes oneself that something has thereby been decided regarding the question of being.

Basically, however, the making explicit of the "ontological difference" merely testifies that the attempt at a more original question of being must at the same time be a more essential appropriation of the history of metaphysics. Yet to unify both of these or to possess them already as radically one (i.e., to begin in what is wholly other *and* to remain faithful to the history of the first beginning, while essentially surpassing all previous *historiological* accomplishments, to master and yet to maintain, with equal decisiveness, what is mutually exclusive) is *so* foreign to the usual procedure of historiology and system-building that these latter can never be struck by the idea that such unity could be required. (But what else is the aim of "phenomenological destruction"?)

Therefore, even the "ontological difference" is then suspended in the indeterminate. To all appearances, it had already been known at least since Plato, but in truth it was merely put into effect and, so to speak, utilized. Kant knows it in the concept of the "transcendental,"

and yet he does *not* know it, because, in the first place, he grasps beingness as object*ivity* and because this interpretation of beingness then completely cuts off every *question of being*. The "ontological difference" once again seems to be something "new," which it cannot be and does not want to be. It is the name only of that which bears the entire history of philosophy and *as* such could never be for philosophy (in the form of metaphysics) something that had to be questioned and thus named. It is something transitional in the transition from the end of metaphysics to the other beginning.

The inceptual history of beyng itself, however, is the reason this differentiation can be named the structure of the realm of Western metaphysics and indeed must be named in this indeterminate form. Φύσις implies that, for the most general representation (thinking), being is what is most present in the greatest constancy and as such is, so to speak, the emptiness of the presentness itself. Insofar as thinking has fallen under the dominance of "logic," this presentness of *everything which comes to presence* (everything objectively present) is understood as the highest universality and—despite the stricture of Aristotle that being is not a γένος—as the "most general." If we keep in mind *this* historical provenance of the ontological difference out of the very history of being, then the knowledge of this provenance already compels us into the anticipatory distance of the belongingness to the truth of being and into the experience that, inasmuch as we are borne by the "ontological difference" in all our specifically human relatedness to beings, we remain exposed to the power of beyng more essentially in this way than in any ever so "close to life" relation to something "real."

This, the pervasive disposedness of the human being by beyng itself, must furthermore be made experienceable through the naming of the "ontological difference"—i.e., if the very question of being is to be awakened as a question. On the other hand, with respect to the overcoming of metaphysics (i.e., with respect to the historical interplay between the first and the other beginning), the "ontological difference" must be clarified in its belonging to Da-sein and, seen in that regard, will assume the form of a, indeed *the*, "basic structure" of Da-sein itself.

## *267. Beyng*[2]
(Event)

Beyng is the *appropriating event*. This term names beyng in a thoughtful way and grounds the essential occurrence of beyng in the structure

2. Cf. the saying "of" beyng, p. 372f.

proper to that essential occurrence, a structure which is indicated by the manifoldness of the events.

The event is:

1. *ap-propriation*, i.e., the fact that in the indigence out of which the gods need beyng, beyng compels Da-sein to the grounding of the truth of beyng and thus lets the "between," the ap-propriation of Dasein by the gods and the assignment of the gods to themselves, essentially occur as appropriating event.

2. The event of ap-propriation includes the *de-cision* [*Ent-scheidung*]: the fact that freedom, as the abyssal ground, lets arise a need out of which, as the excess of the ground, the gods and humans come forth in their separateness.

3. The ap-propriation, as de-cision, brings the separated ones into the *en-counter* [*Ent-gegnung*]: the fact that this "toward one another" in the broadest indigent decision must stand in the most extreme "against," because it bridges over the abyssal ground of the needed beyng.

4. The en-counter is the origin of the strife, and the strife essentially occurs by unsettling beings from their lostness in mere beingness. The *un-settling* [*Ent-setzung*] characterizes the appropriating event in its relation to beings as such. The ap-propriation of Da-sein allows Da-sein to become steadfast in what is unusual in relation to just any being.

5. But the un-settling, grasped out of the clearing of the "there," is simultaneously the *with-drawal* [*Ent-zug*] of the event: the fact that the event withdraws from all representational calculation and essentially occurs as refusal.

6. Beyng essentially occurs in a very richly structured way and without image, yet it rests in itself and in its *simplicity*. Indeed the character of the "between" (relative to the gods and humans) might very well lead to the mistaken view that beyng is mere relation, the result and consequence of the relationship of the relata. But the appropriating event is indeed this relating (if such a designation is still possible) which first brings the relata to themselves, in order to place their respective indigence and stewardship in the open realm of the en-countering-decided ones. But the gods and humans do not first assume their respective indigence and stewardship as a property; it is rather the case that they draw their essence from these. Beyng is the need of the gods and, as needing Da-sein, is more abyssal than anything which may be called a being and which can no longer be named by beyng. Beyng is needed, is the indigence of the gods, yet cannot be derived from them. It is precisely the reverse: beyng, in its abyssal essential occurrence as ground, is superior to the gods. Beyng appropriates Da-sein and nevertheless is not the origin of Da-sein. Without mediation, the "between" essentially

occurs as the ground of the ones en-countering each other in this ground. That determines the simplicity of the "between," a simplicity which is not emptiness, but is instead the ground of the fullness arising out of the en-counter as strife.

7. The simplicity of beyng is marked by *uniqueness*. This simplicity does not at all need to be set in relief and does not need differences, not even the difference from beings. For this difference is required only if being itself is branded a kind of being and thus is not at all preserved as the unique but is instead generalized into the most general.

8. The *uniqueness* of beyng grounds its *solitude*, in accord with which beyng casts round about itself only nothingness, whose neighborhood remains the most genuine one and the most faithful guardian of the solitude. As a consequence of its solitude, beyng essentially occurs in relation to "beings" always only mediately, through the strife of world and earth.

In none of these appellations is the essence of beyng fully thought, yet in each of them it is "wholly" thought; "wholly" means here: in each case the thinking "of" beyng is wrenched by beyng itself into its unusualness and is deprived of any recourse to the explanations that could be provided by beings.

Event always means event as ap-propriation, de-cision, en-counter, un-settling, withdrawal, simplicity, uniqueness, solitude. The unity of this essential occurrence is non-objective and can be known only in that thinking which must venture the unusual—not as the peculiarity of something odd, but as the necessity of that which is most inconspicuous and in which are opened up the abyssal ground of the ground-lessness of the gods and the grounding condition of humans and in which, furthermore, something is assigned to beyng that metaphysics could never know, namely, *Da-sein*.

By recalling the old differentiations (being and becoming) which were usual until Nietzsche brought them to their end, the determination of beyng as event might be thought to correspond with the interpretation of being as "becoming" ("life," "motion"). Even apart from the unavoidable relapse into metaphysics and the dependence of the representations of "motion," "life," and "becoming" on an understanding of being as beingness, such an interpretation of the event would completely lead away from it. The reason is that this interpretation speaks of the event as an object instead of letting its essential occurrence (and only this) speak for itself such that thinking would remain a thinking of beyng which does not talk *about* beyng but, instead, says beyng in a saying that belongs to what is opened up in the saying. Such a saying would also avoid all objectification and falsification of the event as something congealed (or, on

the other hand, as something "fluid"). Otherwise, the plane of representation would be broached and the unusualness of beyng denied.

The full essential occurrence of beyng in the truth of the event allows the recognition that beyng and only beyng *is* and that beings are *not*. With this knowledge of beyng, thinking first attains the trace of the other beginning in the transition from metaphysics. The position of metaphysics is that beings are, non-beings also "are," and beyng is the being that *is* most eminently.

The other position is that beyng uniquely *is* and therefore "is" never a being and certainly not the being that most eminently is. But beings *are not*, and precisely for that reason the thinking of beingness, having forgotten beyng, attributes beingness to beings as their most general property. In the usual way of representing, this attribution has its rights, and therefore in opposition to it we must declare: beyng essentially occurs, and beings "are."

*Beyng is*. Does not Parmenides say the same thing: ἔστιν γὰρ εἶναι? No; for precisely here already εἶναι stands for ἐόν ["beings"]. In other words, being is here already the being that *is* most eminently, the ὄντως ὄν, which immediately becomes the κοίνον, ἰδέα, the καθόλου ["universal"].

Beyng is—that means beyng alone essentially occurs its own essence (event) [*das Seyn west allein das Wesen seiner selbst (Ereignis)*]. *Beyng essentially occurs*—it must of course be said *in this manner* if spoken with regard to metaphysics, which maintains that *beings "are"* (the ambiguity of transitional thinking).

*Beings are*; this is said on the basis of the mostly implicit basic position of metaphysics, according to which the human being encounters beings as what is closest, proceeds from them, and goes back to them. Thus the assertorial character of this proposition is different than in the case of saying that *beyng is*. "Beings are" must be carried out as a pro-position [*Aus-sage*] which has its correctness; it is directed *toward* beings and reports on their beingness. Here pro-position (λόγος) does not merely mean the subsequent linguistic expression of a previous representation; instead, pro-position (ἀπό-φανσις) is here the basic form of the relation to beings as such and thus to beingness.

The saying "beyng is" possesses a very different character as something said (cf. *Überlegungen* IV, p. 1f.). Admittedly, this saying could always be taken as a proposition and a propositional assertion. Then, thought metaphysically, it must be concluded: beyng in this way becomes a being and, it follows, the being that *is* most eminently. The saying does not express *about* beyng something that supervenes to it in general, something objectively present in it; on the contrary, it says beyng itself out of itself. It says that beyng alone is master of its

essence, and, precisely for that reason, the "is" can never become something merely supervenient to it. The saying says beyng out of the "is" and, as it were, back into the "is." At the same time, however, this characterizes the basic form to which every saying "about" beyng (better: every saying *of* beyng) must adhere. For this saying "of" beyng does not have beyng as an object; instead, it arises from beyng as from its origin and therefore, when it is supposed to name the *origin*, always speaks back into this origin. Accordingly, here all "logic" falls too short in its "thinking," since λόγος as assertion can no longer remain the guideline for the representation of being. At the same time, however, the saying is drawn into the ambiguity of the assertion, and the thinking "of" being becomes *essentially* more difficult. Yet this is merely evidence of the first proximity to the remoteness of beyng: the fact that beyng "is" the very refusing and unsettling and, as such, must be preserved in the event. Beyng will therefore always be difficult and will be a struggle manifest in the extreme depths as the play of that which pertains to the abyss.

If beings *are not*, then that means beings continue to belong to beyng as the *preservation* of its truth and yet can never transfer themselves into the essential occurrence of beyng. Beings as such, however, do distinguish themselves with regard to their respective belongingness to the truth of beyng and with regard to their exclusion from the essential occurrence of beyng.

What now becomes of the *differentiation* between beings and beyng? We are currently grasping it as the merely metaphysically conceived, and thus already misinterpreted, foreground of a de-cision which *is* beyng itself (cf. no. 2 above). This differentiation *can no longer* be read off from beings in a progression to the generalization that sets their being out in relief. Nor can the differentiation be justified by referring to the fact that "we" (Who?) must understand being in order to experience any being precisely as a being. That fact is indeed correct, and reference to it can at any time serve as a first indication of being and of the capacity of beings and beyng to be differentiated. *And yet*: what results here, what is already presupposed here, namely, the *metaphysical* thinking of beingness, cannot constitute the basic trait in which the essence of beyng and the essence of its truth were able to be grasped, in their essential occurrence, in terms of the historicality of being and in the mode of Dasein (cf. Beyng, 271. *Da-sein*). Nevertheless, the transition to the other beginning cannot be prepared unless the courage for the old (of the first beginning) comes to the fore in the transition and thus the attempt is first made to propel the old, in its own setting, beyond itself: beings, being, the "meaning" (truth) of being (cf. *Being and Time*). Yet from the very outset it must be seen that

*this* more original repetition demands, and has already reached in a leap, a complete transformation of the human being into Da-sein, since the truth of beyng (this truth is supposed to open itself up) will bring about nothing other than the more original essential occurrence *of beyng itself.* This means that everything is transformed and that the bridges which just now led to beyng must be pulled down, because another time-space is opened up by beyng itself, a time-space that necessitates a new grounding and building of beings. Nowhere in beings, only in beyng, does the mildness of the frightful within the intimacy of all essences turn like a storm toward humans and toward the gods, and it does so differently each time.

The *possible* essentially occurs in beyng alone and as its deepest fissure, so that in the thinking of the other beginning beyng must first be thought in the form of the possible. (On the other hand, metaphysics makes the "actual," i.e., beings, the point of departure and the goal of the determination of being.)

What is possible, and indeed the possible as such, opens itself only to an attempt. The attempt must be ruled by a willing that grasps ahead. Willing, as placing oneself beyond oneself, *stands* within a being-beyond-oneself. This standing is the original spatializing of the temporal-spatial playing field into which beyng protrudes: Da-sein. Beyng essentially occurs as venture. And only in the venture does the human being attain the realm of de-cision. And only in the venture [*Wagnis*] is the human being capable of pondering [*Wägen*].

Being is, and therefore it does not become a being—this can be expressed most pointedly by saying that beyng is possibility, something that is never objectively present and yet is always bestowing and denying itself in refusal through ap-propriation.

Only if thinking has ventured to think beyng itself, without falsifying it into a mere faint echo of beings, can the human being realize that beings never allow beyng to be surmised even to the least degree.

Accordingly, if beyng is thought as the "between" into which the gods are compelled, such that beyng is a plight for humans, then the gods and humans cannot be taken as "given," "objectively present." In the projection of that thinking, they are taken over in their respectively different ways as the historical, which itself first comes to its essential occurrence out of the event of the "between," i.e., comes to the battle over its own essence, comes to the enduring of the decision regarding one of the hidden possibilities.

"Human being" and "god" are mere husks of words without history, unless the truth of beyng brings itself to speak in these words.

Beyng essentially occurs as the "between" for god and the human being, but in such a manner that this interspace first grants to god

and the human being a place for the possibility of their essential occurrence. This "between" overflows its own banks and from this overflowing first allows the banks to rise up as banks, ones that always belong to the stream of the appropriating event, ones whose rich possibilities are always concealed, ones that constitute the hither and thither of the inexhaustible relations in whose clearing worlds conjoin themselves and sink away and earths disclose themselves and suffer destruction.

Yet even in such a way, and above all in such a way, being must remain inexplicable, the venture against nothingness which first owes its origin to beyng.

The greatest danger to beyng, greatest because it constantly arises out of beyng itself, a danger that belongs to beyng as its time-space, is for beyng to make itself "a being" and to tolerate confirmation on the basis of beings. The history of metaphysics and metaphysics itself, in the sense of the priority of beings over being, testify to this danger and to the difficulty of bearing up against it. The ambiguity in the differentiation between beings and being attributes being to beings and yet dissimulates a separation that is not grounded in beyng itself.

Metaphysics, however, makes being something extant, i.e., makes being a being, because it posits being, qua "Idea," as the goal of beings and then, so to speak, appends "culture" onto this goal-positing.

But beyng is the refusal of all "goals" and the denial of every possibility of explanation.

## *268. Beyng*
## *(The differentiation)*

Beyng essentially occurs as the appropriation of the gods and humans to their en-counter. In the clearing of the concealment of the "between," a "between" which arises out of, and with, the en-countering appropriation, there arises the strife of world and earth. It is only within the temporal-spatial playing field of this strife that the appropriation comes to be preserved and lost and that so-called beings step into the open realm of this clearing.

There is no immediate difference between beyng and beings, because there is altogether no immediate relation between them. Even though beings as such oscillate only in the appropriation, beyng remains abyssally far from all beings. The attempts to represent both together, already in the very manner of naming them, stem from metaphysics. Indeed, what is precisely characteristic of metaphysics is that it takes this *differentiation* as an immediate one, even when it

is worked out with very little clarity and explicitness. Being is understood as the generalization of beings, just as graspable in representation as are beings, only more "abstractly." Being is still a being, though in rarefaction, so to speak, and yet is not a being, since actuality is reserved for beings alone. On the other hand, due to the predominance of thinking (the representing of something as the κοινόν and the καθόλου), being qua beingness nevertheless has assumed a priority, one which then appears in the corresponding determination of the relation between being and beings.

Being is the condition for beings, which are thereby already established in advance as things [*Dinge*] (the objectively present at hand). Being conditions [*be-dingt*] beings either as their cause (*summum ens*—δημιουργός ["craftsman"]) or as the ground of the objectivity of the thing in representation (condition of the possibility of experience or in some way as the "earlier," which it is in virtue of its higher constancy and presence, as accords with its generality). Here, thought in Platonic-Aristotelian terms, *conditioning* as a character of being still corresponds most nearly to the essence of being (presence and constancy) in the first beginning but also cannot be explained further. Thus it is always off the mark, and destructive of the originality and caution of Greek thought, to read this conditioning, whether in a causal or even "transcendental" sense, back into the relation between being and beings as understood by the Greeks. Admittedly, however, even the *later* modes of the conditioning of beings into beings through being are predelineated and called for by the Greek interpretation, inasmuch as beingness (ἰδέα) is the properly produced (ποιούμενον) and *therefore* is what makes up beings and makes beings and also inasmuch as, on the other hand and at the same time, the ἰδέα is the νοούμενον ["thing thought of"], the represented as such, that which is seen in advance in all representation. Metaphysics never transcends these ways of differentiating being and beings and of grasping their relation. Indeed, it is of the essence of metaphysics to create expedients for itself by mixing up these modes of thought and to vacillate between extreme positions, that of the unconditionality of beingness and that of the unconditionality of beings as such. On this basis, the ambiguous labels "idealism" and "realism" receive unambiguous metaphysical significance. A consequence of this metaphysical conception of being and beings is the distribution of both into domains (regions) and levels; this at the same time contains the presupposition for the development of the notion of system in metaphysics.

What remains incomparable, and can never be grasped in metaphysical concepts and modes of thought, is the projection of beyng as appropriation, a projection that experiences itself as *thrown* and that

repudiates every appearance of having been fabricated. Here beyng reveals itself in that essential occurrence whose abyssal character is the reason the en-countering ones (gods and humans) and the conflictual ones (world and earth) attain their essence in their originary history between beyng and beings and admit the commonality in the naming of beyng and beings only as something most question-worthy and most separated.

When the gods and humans come into en-counter through the plight of beyng, humans are cast out of their previous, modern, Western position. They are posited back behind themselves in completely other domains of determination, wherein neither animality nor rationality can occupy an essential place, even if the subsequent establishment of these properties in actual human beings might have its justification. (Thereby it always remains to ask who these are that find such procedures justified and even build "sciences" like biology and the study of race upon them and use them, presumably, to lay the ground of a "worldview." Indeed, this is the ambition of every "worldview.")

The projection of beyng as event first allows us to surmise the ground of history and thus also its essence and essential place. History is not a prerogative of humans; instead, it is the essence of beyng itself. History plays out only in the "between" of the en-counter of gods and humans, with this "between" as the ground of the strife of world and earth; history is nothing other than the eventuation of this "between." Therefore historiology never attains the level of history. The differentiation separating beyng and beings is a de-cision deriving from the essence of beyng itself and reaching from far, and only in *that* way is it to be thought.

If beyng is understood as a condition in any sense whatever, it is already degraded into something in the service of beings and supervenient to them.

Thinking in the other beginning does not know any explanation of being by beings and knows nothing of any conditioning of beings by beyng. Such conditioning [*Bedingnis*] always also places beyng *in the service of* [*verdingt*] beings, though in such a way as to lend preeminence to beyng in the form of the "ideal" and "values" (the ἀγαθόν is the beginning).

To be sure, by its very form and as a consequence of the way of representation that has long been customary in metaphysics, and also with the corroboration of the language and the entrenched meaning that bear the stamp of metaphysics, any talk of beyng *can* be misinterpreted and taken in terms of the ordinary relation of the condition to be conditioned. This danger cannot be met immediately; indeed it must be accepted as part of the dowry of metaphysics. The

history of metaphysics cannot be thrust aside when the essence of history first comes into play in the original projection of beyng.

### *269. Beyng*

The human being must "experience" the utter unusualness of beyng, over and against all beings, and must be ap-propriated by it into the truth of beyng.

Beyng is reminiscent of "nothing," but least of all is it reminiscent of "beings," whereas every being reminds us of its like and perpetuates its like. This perpetuation creates the usual way of representation, which at once deteriorates such that even being (as the most general and the continuously recollected: cf. the Platonic ἀνάμνησις, which expresses this usual way of representation) is taken as a being, the "highest" being.

Beyng is reminiscent of "nothing," and therefore nothingness belongs to beyng. We know little enough of this belonging. But we do know one of its consequences, which is perhaps only in appearance as superficial as it pretends to be: we dread and abhor "nothingness" and believe we must always zealously devote ourselves to its condemnation, since indeed nothingness is sheer nullity. Yet what if the proper motive of the flight from the (misinterpreted) nothingness were not the willing of the "yes" and of "beings" but, instead, the aversion to the unusualness of being? Then the usual comportment to nothingness would harbor simply the usual comportment to beyng as well as the avoidance of the venture of that truth in which all "ideals," "goal-settings," "desirables," and "resignations" come to naught on account of their triviality and superfluousness.

The utter unusualness of beyng, over and against all beings, then requires the unusualness of the "experience" of beyng as well. The rarity of such experience and knowledge is therefore also not surprising. Such knowledge cannot be brought about straightforwardly. Rather than incite a false and fruitless striving for such a goal, we should simply attempt to think of what pertains to such knowledge of the completely un-usual.

By calling beyng the unusual, we thereby grasp beings of every sort and extent as the usual, even if something new and hitherto unknown emerges among beings and upsets what was before. With time, we always accommodate even this novelty and incorporate beings into beings. Yet beyng is the un-usual that not only never emerges among beings but that also essentially withdraws from every attempt to accommodate it.

Being is the un-usual in the sense that it is impervious to everything usual. In order to know it, we must therefore distance ourselves from all conventionality; because conventionality is precisely *our* contribution and our constant pursuit, however, we could never achieve this distancing on our own. Beyng itself must extract us from beings; i.e., inasmuch as we are *immersed* in beings, beleaguered by them, beyng itself must un-settle us, free us from this beleaguering. The beleaguering of humans by beings is doubled: humans themselves are beings, pertain to beings, belong among them, but at the same time humans have beings, *precisely as such,* openly round about themselves, before, beneath, and behind themselves, within the horizon of a whole (a world). Nevertheless, this "beleaguering" does not signify anything that is to be eliminated, as if it were an accidental and unseemly burden. Instead, it is integral to that which constitutes the con-frontation of the human being (as a being in the midst of beings) with beings. This con-frontation is not merely a type of human *undertaking* (in the sense of the "struggle for existence"); it is instead an essential jointure of the being of the human being. All the same, there is that un-settling from beings which does not dissolve the con-frontation but, quite to the contrary, founds it and therefore bestows on it possibilities of groundings in which humans create beyond themselves.

This un-settling eventuates only out of beyng itself, however; indeed beyng is nothing other than what un-settles and is un-settling.

The un-settling consists in the ap-propriation of *Dasein,* specifically such that, in the "there" which clears itself in this way (i.e., in the abyssal ground of the unsupported and unsecured), the ap-propriation withdraws. Un-settling and withdrawing are integral to beyng as the event. Nothing occurs amid beings thereby, and beyng remains inconspicuous. Yet, *with regard to* beings as such, it can happen that they, having been placed into the clearing of the un-usual, throw off their usualness and then must place themselves up for de-cision as to how they might measure up to beyng. This does of course not mean how they might assimilate themselves to beyng or correspond to beyng; instead, it means how they preserve and lose the truth of the essential occurrence of beyng and thereby come to their own essence, which consists in such *preservation.* The basic forms of this preservation, however, are the disclosure of an entirety of worlding (world) and the self-seclusion in the face of every projection (earth). These basic forms first allow the preservation to arise, and they themselves reside within the strife that essentially occurs out of the intimacy of the eventuation of the event. On each respective side of this strife, there is what we know metaphysically as the sensuous and the non-sensuous.

Why precisely this strife of world and earth? It is because Da-sein is appropriated in the event and becomes the steadfastness of the human being and because the *human being* is called, out of the whole of beings, to the stewardship of beyng. Yet what about that which is in strife on the basis of which we have to think of the human being and the "body," "soul," and "spirit" of this being in a way that accords with the historicality of beyng?

Beyng un-settles by appropriating Da-sein. This un-settling is a disposing, indeed the original tearing open of what is dispositional itself. The basic disposition of angst withstands the un-settling, inasmuch as this un-settling [*Ent-setzen*] occurs as negating in the original sense, i.e., de-poses [*ab-setzt*] beings as such. In other words, this occurrence of negation is not a simple negating but—if it must be interpreted at all in relation to the comportment of position-taking—an affirming of beings as such in the guise of the de-posed. The occurrence of negativity, however, is precisely the de-posal itself, whereby beyng, as the un-settling, consigns itself to the clearing of the appropriated "there."

Furthermore, as the occurrence of negativity by which beyng occurs in its with-drawal, thoroughly irradiated by nothingness, beyng essentially occurs. Only if we have liberated ourselves from misinterpreting nothingness on the basis of beings, only if we determine "metaphysics" on the basis of, and from, the occurrence of the negativity of nothingness, rather than the reverse, namely, basing ourselves on metaphysics and the priority of beings which is in force there and thus degrading "nothingness" to a mere denial of the *determinateness* and *mediation* of beings, as did Hegel and all metaphysicians before him, only then will we surmise what power of steadfastness rushes into the human being out of the "unsettlement," intended now as the basic disposition of the "experience" of beyng. Through metaphysics, i.e., through Christianity, we are misled and accustomed to seeing in "unsettlement" (to which angst belongs as nothingness does to beyng) only the wild and the ghastly instead of experiencing it as disposing toward the truth of beyng and, on the basis of that disposition, coming to a steadfast knowledge of the essential occurrence of beyng.

In the first beginning, inasmuch as φύσις was illuminated in ἀλήθεια and as ἀλήθεια, wonder was the basic disposition. The other beginning, that of the thinking of the historicality of beyng, is disposed and pre-disposed by unsettlement, which opens Da-sein to the plight of the lack of a sense of plight. In the shelter of this plight, the abandonment of beings by being is concealed.

## *270. The essence of beyng*[3]
(essential occurrence)

"Essential occurrence" names the mode in which beyng itself is; i.e., it names beyng. The saying "of" beyng.

Beyng essentially occurs as the indigence of god in the stewardship of Dasein.

This essence is *ap-propriation* as the event in whose *"between"* there plays out the strife of world and earth, from and through which these themselves first come to their essence (Whence and how the strife?). *Beyng: the ap-propriation, reached in strife, toward the en-counter of gods and humans.*

Beyng is nothing "in itself" and nothing "for" a "subject." Only beingness can appear as this sort of an "in itself" and can do so only in the form of an effete φύσις, i.e., as ἰδέα, the καθ' αὑτό ["for itself"], something represented, an object. An extreme confinement in objectivity befalls all attempts to find "being" and its "determinations" (categories) in the manner of something objectively present.

Every saying of beyng (the saying "of" beyng, cf. Beyng, 267. *Beyng* (Event) p. 372f.) must name the appropriating event, the "between" of the "inbetweenness" of god and Dasein, world and earth, and, by deciding in a way that always *interprets between* [*zwischendeutig*], must raise the ground lying between, as abyssal ground, into the dispositional work. This saying is not univocal in the sense of the apparently straightforward univocity of ordinary speech, but neither is it merely polyvocal and equivocal, just as little as is such speech. Rather, it uniquely and steadfastly names the "between" of the appropriation that occurs in strife.

The "between" is the simple rupture that appropriates beyng in beings, ones which have up to then been kept back from their own essence and are still not to be called beings. This rupture is the clearing for the concealed. The rupture does not disperse, and the clearing is not sheer emptiness.

The rupturing "between" *gathers toward the abyssal ground* that which it transposes into the open realm of its conflictual and refusing belongingness. Out of this abyss, all things (god, the human being, world, earth) essentially occur back into themselves and thus allow beyng the unique decisiveness of the ap-propriation. The beyng of such essential occurrence is itself unique in this essence. For it essentially occurs as that stroke which has perhaps already announced

3. Cf. Beyng, 267. *Beyng* (Event).

itself as the extreme possibility of the decision of Western history, the possibility that beyng itself, of such an essence, arises as the indigence of the god, who needs the stewardship of the human being. This possibility is itself the origin "of" beyng, and what, according to the previous opinion about beyng, seems substantiated here in speaking of the most general and the trans-historical is entirely, above all, and purely and simply, the unique and the historical.

Amid everything unsupported in such questioning of the truth of beyng, what supports the presumption that the stroke of beyng might have already thrown a first convulsion through our history? Again it is supported by a single circumstance, that Hölderlin had to come to be the one who said what he did say.

Beyng is the conflictual appropriation which originarily gathers that which is appropriated in it (the Da-sein of the human being) and that which is refused in it (god) into the abyss of its "between." In the clearing of the "between," world and earth contest the belonging of their essence to the field of time-space wherein what is true comes to be preserved. What is true, as a "being," finds itself brought in such preservation to the simplicity of its essence in beyng (in the event).

To make such assertions about beyng does not mean to fabricate a conceptual determination; instead, it is a preparing of the disposition for the leap. Out of this disposition and in it, beyng itself, as projection, is reached in a leap for the sake of the knowledge which receives its essence as assigned to it first from this truth of beyng.

The appropriation and the contention, the grounding of history and the decision, the uniqueness and the unity, what has the character of the "between" and the fissured realm—these never name the essence of beyng in its properties; instead, in each instance they name beyng in the *entire* essential occurrence of its essence. To say one of them means not merely to co-intend the others in general but to raise them themselves to knowledge in the historically non-repeatable power of their essential occurrence. Such knowledge does not bring any objects to our attention and is also not an evoking or invoking of moral states and postures. Instead, it is the transmission of the stroke of beyng itself, and beyng as event grounds the temporal-spatial playing field for that which is true.

If it would help at all here to name what can be visualized, then we would have to say of fire that it first burns out its own hearth into the ordained hardness of a site of its flame whose spreading blaze is consumed in the brilliance of its light and therein allows the darkness of its embers to glow so that, as hearth-fire, it might watch over the center of the "between." The "between" becomes for the gods their unwanted yet necessary lodging and, for the human being, the free domain of the

conservation of the things that in an earthly-worldly way, while preserving what is true, arise and pass away in this freedom as beings. Only if the things the human being as historical subsequently calls beings break themselves against beyng (beyng is the indigence of god), only then are all things cast back into the weight of their conceded essence. Thus they become nameable in language and belong to the reticence in which beyng withdraws from any calculative inclusion among beings and yet squanders its essence in the abyssal grounding of the intimacy of gods and world, earth and humans.

Beyng: the hearth-fire in the midst of the lodging of the gods, a lodging which at the same time is the estrangement of the human being (in other words, the "between" in which the human being remains a {the} stranger, precisely when the human being becomes at home with beings).

How to find beyng? Must we light a fire in order to find the fire, or must we not rather reconcile ourselves to *watching over the night* first? Thereby the false days of everydayness might be resisted. The most false of those days are the ones that profess to know and to possess even the night when they illumine and thus eliminate it with their borrowed light.

## *271. Da-sein*[4]

is what is appropriated in the event. Only out of the occurrence of this essence does Da-sein have its proper role in the grounding stewardship of the refusal, a stewardship that also preserves the "there."

Yet Da-sein is ap-propriated as the renunciation. Renunciation allows the refusal (i.e., the appropriation) to protrude into the open realm of its decisiveness.

The renunciation, by letting protrude in this way, is raised essentially above everything that is merely negating or negated. Renunciation is originary standing: unsupported in the unsecured (the steadfastness of Da-*sein*).

This standing withstands *possibility*—not an arbitrary one, and not "the" possibility in general, but its essence. That essence, however, is the event itself as the capacity for the most unique of the ap-propriation, a capacity which withdraws into what is extreme. *Such* withdrawal sends the harshest storm against the renunciation, bestows on it the nearness of the abyssal ground, and thus bestows the fissure of beyng. Of course, it is characteristic of Da-sein to "stand" down through the

4. Cf. The grounding.

unsecured and unprotected into the abyssal ground and, therein, to overreach the gods.

This reaching *over* the gods is a going *under* as grounding the truth of beyng.

But beyng ap-propriates Da-sein for the sake of grounding its own truth, i.e., for its clearing, because, without this clearing de-cision of itself into the indigence of god and into the stewardship of Da-sein, beyng would have to be consumed in the fire of its own unremitting incandescence.

In what way could we know how many times this has indeed already happened? If we did know that, it would then not be necessary to think beyng in the uniqueness of its essence.

In the being that is the human being, Da-*sein* as steadfastness grounds the abyssal ground which beyng throws out and yet bears in the appropriation. The being of the human being, however, is itself determined only out of Da-sein, inasmuch as Da-sein transforms the human being into the stewardship of the indigence of the gods. The human being of such an (only futural) essence "is" not originary as a being, since only beyng *is*. Nevertheless, the human being determined in the manner of Da-sein is indeed still preeminent among beings, inasmuch as the essence of this being is grounded on the projection of the truth of beyng, a grounding that consigns this being, as mediately appropriated, to beyng itself. The human being is in this way excluded from beyng and yet is precisely thrown into the truth of beyng, such that Dasein undergoes the exclusion in renunciation, and this exclusion is of being. The human being stands like a bridge in the "between," and the appropriating event, as this "between," propels the indigence of the gods to the stewardship of the human being by consigning this being to Da-*sein*. Such propelling consignment, from which thrownness arises, introduces into Da-sein the transport into beyng. That transport appears to us at first as the projection of the truth of beyng and, in the facade it offers most immediately and readily to metaphysics, appears as the understanding of being. Yet there is no room at all here for the interpretation of the human being as "subject," whether in the sense of the egological or communal subject. Nor is the transport a matter of standing outside oneself in the sense of losing one's self. Rather, it grounds the very essence of selfhood, which means that humans have their essence (the stewardship of beyng) as their proper-ty [*Eigen-tum*] insofar as they are grounded in Da-sein. But to have their essence as a property means that humans must steadfastly carry out the acquisition and loss of the fact *that* (as well as *how*) they are the appropriated ones (the ones transported into beyng). To be the explicit proprietor of

this essence *authentically* and to endure this authenticity steadfastly, and also not to endure it, according to the respective a-byssal character of the appropriation—that constitutes the essence of selfhood. Selfhood cannot be grasped on the basis of the "subject," and certainly not on the basis of the "I" or the "personality," but only through steadfastness in the belongingness to beyng by way of stewardship, which means only on the basis of the propulsion of the indigence of the gods. Selfhood is the unfolding of the proprietorship of the essence. That humans have their essence as property means this essence is constantly in danger of being lost. And that is the resounding of the ap-propriation; it is consignment to beyng.

Only in Da-sein, which the human being steadfastly becomes through an essential transformation in the transition, does there occur a preservation of beyng in something that thereby first appears as a being. If *Being and Time* says that what first becomes determinable through the "existential analytic" is the being of non-human beings, then this does not mean the human being would be what is given primarily and first of all and would be the measure according to which all other beings receive the stamp of their being. Such an "interpretation" assumes that the human being is *still* to be understood as understood by Descartes and by all his followers and mere opponents (even Nietzsche is one of the latter), namely, as a subject. The very first task, however, is precisely to discontinue postulating the human being as a subject and to grasp this being primarily and exclusively on the basis of the question of being. If, despite everything, Da-sein does gain the priority, then that means humans, grasped in terms of Da-sein, ground their essence and the proprietorship of their essence on the projection of being and thereby, in all comportment and restraint, keep themselves to the realm of the clearing of beyng. This realm is nevertheless utterly non-human; i.e., it cannot be determined and borne by the *animal rationale* and just as little by the *subjectum*. The realm is not at all a being; instead, it belongs to the essential occurrence of beyng. Grasped with respect to Dasein, humans are those beings who, in being, can incur the loss of their essence and thereby are in each case self-certain in the most uncertain and risky way, and are so on the basis of their consignment to the stewardship of beyng. The priority of Da-sein is not merely contrary to every sort of anthropologizing of the human being; it even grounds a completely different history of the essence of the human being, a history which could never be grasped by metaphysics or, consequently, by "anthropology." This does not exclude, but rather includes, the fact that the human being now becomes even *more* essential for beyng though at the same time less important with respect to "beings."

*Da-sein* is the grounding of the abyss of beyng through the claiming of the human being as the particular being that is consigned to stewardship over the truth of beyng. On the basis of Da-sein, the human being is first transformed into that being to whom the relation to beyng assigns what is decisive, which immediately implies that the talk of a relation to beyng expresses the opposite of what is properly to be thought. For the relation to beyng is in truth beyng, which, as event, places the human being in this relation. Therefore many misunderstandings surround the "relation" indicated in the formula "the human being and beyng" (cf. Beyng, 272. *The human being* and 273. *History*).

## *272. The human being*[5]

To someone who has grasped the history of the human being as the history of the *essence* of this being, the question of who the human being is can only signify the need to question this being outside the sphere of the previous metaphysical residence of humans, to refer the human being to another essence in this questioning, and to overcome thereby the question of who the human being is. This questioning still stands unavoidably in the guise of "anthropology" and is in danger of being misunderstood as anthropology.

1. What peaks must we scale in order to survey the human being freely in the *plight* of the essence of this being? The fact that the essence of the human being is to this being a property, i.e., a loss, and indeed out of the essential occurrence of beyng.

   Why are such peaks necessary, and what do they mean?
2. Has the human being obstinately strayed into "mere" beings? Or was the human being therefore rejected by beyng? Then again, was the human being simply forsaken by beyng and abandoned to egotism?

   (These questions move within the difference between being and beings.)
3. The human being, the thinking animal, as objectively present source of passions, drives, aims, valuings, and as endowed with a character, etc. That which can be ascertained at any time and is certain of everyone's approval, especially if everyone has agreed to question no longer and to let nothing else be except what each is:

   a) *what* we encounter the human being as.

   b) *that* we encounter the human being.

5. Cf. Beyng, 276. *Beyng and language*, p. 393f., and *Überlegungen* VIII.

4. The human being the one who has turned back in self–casting loose (i.e., in the thrown projection); we must understand being, if . . .
5. The human being the steward of the truth of beyng (grounding of Da-sein).
6. The human being neither the "subject" nor the "object" of "history" but only that which is wafted along by history (the event) and swept up into beyng, that which belongs to beyng. The call of the indigence, consignment to stewardship.
7. The human being as the *stranger* who undergoes the casting loose, who no longer returns from the abyssal ground, and who *retains* the remote proximity to beyng in this foreign realm.

## *273. History*

Previously, the human being *was* never historical, although indeed this being "had" and "has" a history. Yet this having a history betrays immediately the only kind of "history" in view here. History is always determined by the "historiological," even when the intention is to grasp historical reality itself and delimit it in its essence. That happens in part "ontologically" (historical reality as reality of becoming) and in part "epistemologically" (history as the ascertainable past). Both interpretations depend on that which made "ontology" and "epistemology" possible, namely, *metaphysics*. The presuppositions of historiology are to be sought there as well.

If the human being is to *be* historical, however, and if the essence of history is to be known, then the essence of the human being must become questionable above all and being must become question-worthy, indeed question-worthy for the first time. History can be grounded only in the essence of beyng itself, i.e., only in the relation of beyng to the human being who is equal to that relation.

To be sure, it is impossible to calculate whether the human being will attain history, whether the essence of history will befall beings, and whether historiology can be *destroyed;* these matters rest with beyng itself.

The main difficulty preventing even a first clarification of these questions is the fact that we can scarcely detach ourselves from historiology, especially since we can no longer at all survey the extent to which historiology, in manifold hidden forms, dominates human being [*Sein*]. It is not by accident that "modernity" brings historiology into proper dominance. Today, at the start of the decisive phase of modernity, this dominance already extends so far that historiology

determines the understanding of history in such a way that history is thrust aside into what lacks history, and its essence is sought therein. Blood and race become the bearers of history. *Pre*-historiology gives historiology its now valid character. The way humans bustle about and calculate, put themselves into the scene and into comparisons, the way humans order the past for themselves as background of their present, the way they spread the present out into an eternity—all this is evidence of the reign of historiology.

But what is *meant* here by *historiology*? It is the explanation which establishes facts about the past out of the horizon of a calculative bustling about with the present. Beings are thereby preconceived as the orderable, the producible, and the establishable (ἰδέα).

Establishing is in service to a retention whose aim is not so much to prevent the *past* from slipping away as it is to eternalize the *present* as that which is objectively present. *Eternalizing*, as a striving, is always a consequence of the dominance of historiology; it is an apparently prescribed flight of history from history. Eternalizing is the not ridding itself of itself (as something objectively present) of a present that is far from history.

Historiology, as this establishing, is a constant comparing, the introduction of an other, wherein the human being is mirrored as one who has made progress, a comparing which thinks away from itself because it can not cope with itself.

Historiology spreads the illusion that we can gain complete mastery over all reality, and it does so by adhering to everything superficial and displacing the surface itself which it takes as the only sufficient reality. Historiology, as implying an unlimited knowledge of all things, in all respects, and with all the means of presentation, i.e., as implying disposal over everything factual, leads to an exclusion from history. The more decisive this exclusion becomes, the more unrecognizable it is to those who are excluded.

Historiology, in its preliminary forms, in its development into science, and in the leveling down and intelligibility of this science to common calculation, is utterly a consequence of metaphysics, i.e., a consequence of the *history* of beyng, of beyng as history. Thereby, however, beyng and history remain completely concealed, indeed they even withhold themselves in this concealment.

*History is beyng as appropriating event and must receive the determination of its essence on that basis, i.e., independently of any notion of becoming or development, independently of historiological considerations and explanations.* Therefore the essence of history can also not be grasped through an orientation toward the historiological "object," the object investigated,

instead of proceeding from the historiological "subject," the subject conducting the investigation. What is the object of historiology then supposed to be? Is "objective historiology" merely an *un*-attainable goal? It is not a possible goal at all. Then there is also no "subjective" historiology. Historiology, by its very essence, is grounded on the subject-object relation. Historiology is objective because it is subjective, and insofar as it is the latter, it must also be the former. Therefore an "opposition" between "subjective" and "objective" historiology is entirely senseless. All historiology ends in an anthropological-psychological biographism.

### *274. Beings and calculation*

Calculative planning makes beings ever more representable and, from all possible explanatory viewpoints, more accessible, indeed such that these capacities to be controlled are for their part unified among themselves, become more prevalent, and thus expand beings into what is in appearance without limit—but precisely only in appearance. In truth, with the ever-greater compass of research (historiology in the broadest sense) there is carried out a displacement of the gigantic *from* that which undergoes the planning *to* the planning itself. The moment planning and calculation become gigantic, beings as a whole start to shrink. The "world" becomes ever smaller, not only in the quantitative sense but also in its metaphysical significance: beings as beings, i.e., as objects, are ultimately so dissolved into their controllability that the character of beings with respect to being disappears, so to speak, and the abandonment of beings by being is consummated.

The metaphysical diminution of the "world" produces an eroding of the human being. The relation to beings as such no longer has a goal in them or with them, and the relation, as a comportment of the human being, relates only to itself and to the planning for which it is carried out. The feeling of emotion feels nothing but feeling, and emotion itself becomes the object of pleasure. "Lived experience" reaches the extremity of its essence, and lived experiences become objects of lived experiences. The lostness in beings is lived as the capacity to transform "life" into the calculable whirl of an empty self-circling and to make this capacity credible as "closeness to life."

## *275. Beings*

Preservation of beyng (preservation in the historicality of the event). Why? So that the gods, in self-accord, might come to *truth* in beings and beyng might smolder and yet not burn out. But the danger.

Beings "as a whole"? Does the "whole" now still have any necessity? Does it not come into ruin as the last remainder of "systematic" thinking?

How old is the ὅλον ["whole"] in the *history of being*? As old as the ἕν? (The first concept by which φύσις is gathered into the constancy of presence.)

"Beings": why does that term always signify to us in the first place precisely what is objectively present here and now? (Whence this priority of the *present*?) What if the way to ob-jectivity is no longer a way to beings?

What if "nature," a confused offspring of φύσις (which returned to *its* beginning), reaches down into beings no longer and counts to us today merely as a way of ordering and representing beings? As if "nature," in the guises of the object of natural science and the exploitation of technology, might still in some fashion touch beings, even only such that "philosophy" could be called in to eke out "nature," a philosophy that has long since made itself at home only in the objectivity of these objects (epistemologically and ontologically, i.e., representationally).

What if we seek refuge in Goethe's intuition of nature, however, and then turn even the "earth" and "life" into a theory?

What if wallowing in the irrational commences, and then everything remains all the more in its previous state? Indeed, what if this state is now completely confirmed without restriction? That must still occur, for modernity could not otherwise find its consummation.

Romanticism has not yet been brought to its end and once again attempts a *transfiguration* of beings. This transfiguration, however, as a re-action against the prevailing explanations and calculations, merely endeavors to establish itself beyond these or beside them. The historiological renewal of "culture" is "called upon" for the sake of this transfiguration such that this renewal strives to root itself in the "people" and to communicate itself to everyone.

This popularization of "metaphysics" effectuates a revitalizing of the past; what lay fallow is again heeded and sheltered and becomes a source of pleasure and edification. Moreover, compared to what has apparently become old, something new seems to rise up. Nevertheless, everything here moves in indecision, inasmuch as beings

themselves remain unquestioned with respect to beyng and, despite their expansion and revitalization, vanish inconspicuously, leaving behind merely a semblance of themselves in the guise of objects.

### *276. Beyng and language*[6]

1. Language as assertion and saying.
2. The saying of beyng.
3. Beyng and the origin of language. Language the echo which belongs to the event. In this echo, the event bestows itself as the reaching of the strife in the strife itself (earth-world). (Consequence: the wearing out and mere employment of language.)
4. Language and the *human being*. Is language given concomitantly with the human being, or the human being concomitantly with language? Or does the one become and exist through the other, so that they are not at all *two* different entities? And why? Because both *belong* equiprimordially to beyng. Why the human being "essential" to the determination of the essence of language—the human being as? the steward of the truth of *beyng*.
5. The *animal rationale* and the misinterpretation of language.
6. Language and logic.
7. Language, beingness, and beings.

Within the history of metaphysics (and thus within all of previous philosophy), λόγος guides the determination of language, whereby λόγος is taken as assertion, and this latter as the conjunction of representations. Language takes over the assertion of beings. At the same time, language, still as λόγος, is assigned to the human being (ζῷον λόγον ἔχον ["the animal possessing discourse"]). The basic relations of language (out of these the "essence" and "origin" of language are deduced) extend to beings as such and to the human being.

According to the interpretation of the *animal rationale* and according to the way of comprehending the connection of *ratio* (word) with beings and with what *is* most eminently (*deus*), there result various sorts of "philosophy of language." Even if the term "philosophy of language" is not explicitly used, language as a present-at-hand object (tool—a product capable of giving form to things and a divine gift) is included alongside other objects (art, nature, etc.) in the domain of philosophical considerations. As surely as it may be granted that this special product indeed accompanies all representing and thus extends over the entire domain of beings as a mode of expressing them,

6. Cf. Beyng, 267. *Beyng* (Event), p. 372f.

just as little does this consideration thereby transcend the initial determination of language in which language is posited, indeterminately enough, in relation to beings and in relation to the human being. There has hardly been an attempt, out of this relation to language and on the basis of language, to grasp more originally the essence of the human being and the stance of this being toward beings, as well as the reverse. For that would already require language to be posited, as it were, free of all relation. But then in what is language supposed to be grounded, since language as something objectively present in itself manifestly runs counter to all experience?

Moreover, if we reflect that language "in general" never exists but that it can be only as unhistorical (the "language" of people in a so-called state of nature) and as historical, and if we also fathom how obscure to us is the essence of history, despite the clear findings of historiology, then likewise all attempts to grasp the "essence" of language will seem confused at the outset. All historiological compilations of previous views of language may be informative, but they could never take us beyond the entrenched metaphysical approach of relating language to the human being and to beings. Yet this is indeed the first real question: as regards the interpretation of language on the basis of λόγος, an interpretation that is even necessary historically and inceptually and that predelineates an incorporation into the metaphysical approach of relating language—did not this interpretation restrict the possibility of a determination of the essence of language to the sphere of metaphysical reflection? Yet if we now recognize metaphysics itself and its questioning in their essential restriction to the question of beingness, and if we achieve the insight that this metaphysical questioning of beings as a whole can nevertheless not ask about everything that *is* and certainly not about the most essential, namely, beyng itself and its truth, then another prospect opens up here: beyng and nothing less than its most proper essential occurrence could indeed constitute that ground of language whereby language would draw the capacity to first determine out of itself that in relation to which language is metaphysically explained.

*The first real question,* which at once brings to naught all philosophy of language as such (i.e., as metaphysics of language and consequently as psychology of language, etc.), is the question of the relation of language to beyng, a question which in this form admittedly does not yet reach what is in question. But this relation can be clarified on a path that at the same time keeps in sight the particular domain that always guided the previous consideration of language.

According to the correctly understood and hitherto valid determination of the human being as *animal rationale*, language is given concomitantly with this being, so surely that the converse also holds: the human being is given only concomitantly with language. Language and the human being determine each other reciprocally. How does that become possible? Are they both in a certain respect the same, and in what respect are they so? In virtue of their belonging to beyng. What does it mean to belong to beyng? The human being, as a being, belongs among beings and so is subject to the most general determination according to which the human being *is* and *is* such and such. But this does not distinguish the human being as the human being; it merely makes this being, as a being, equal to all other beings. Yet the human being can belong to *beyng* (and not merely belong among beings) insofar as this being draws out of such belongingness, precisely out of it, the most originary human essence: the human being understands being (cf. *Being and Time*); the human being is the deputy of the projection of beyng, and the stewardship of the truth of beyng constitutes the essence of the human being as grasped out of beyng and "only" out of it. The human being belongs to beyng as the one appropriated by beyng itself for the sake of the grounding of its truth. As so appropriated, the human being is consigned to beyng, and such consignment indicates the preserving and grounding of this human essence in that which human beings themselves must first make their explicit property (with reference to which they must be more authentic and more inauthentic), i.e., in Dasein, which is itself the grounding of truth, the abyssal ground thrown out and borne by beyng (event).

But how does language relate to beyng? If we may not consider language something given and thus something whose essence is already fixed (since the task is first to "find" its essence), and if beyng itself is "more essential" than language (insofar as language is taken as something given, a being), then the question must be posed in a different way.

How does beyng relate to language? Yet in this formulation as well, the question may be misunderstood, inasmuch as it now merely reverses the earlier relationship and again takes language as something given, to which beyng establishes a relation. To ask how beyng relates to language is to pose the question, how does the essence of language originate in the essential occurrence of beyng? It would seem, however, that the answer is already presupposed thereby: language originates precisely out of beyng. But every genuinely essential question, as a projection, is determined on the basis of what is to be projected and so anticipates its own answer. The essence of language can indeed never be determined otherwise than by naming

the origin of language. Accordingly, it is impossible to proffer essential definitions of language while at the same time maintaining that the question of its origin is unanswerable. The question of the origin necessarily includes an essential determination of the origin and of the origination itself. Origination, however, signifies belongingness to beyng in the sense of the question posed just now: How does language essentially occur in the essential occurrence of beyng? Now, this relation of language to beyng is by no means an arbitrary construct, as our preliminary consideration has made clear. For, in truth, that metaphysical (but not thought back to its origin) double relation of language to beings as such and to the human being (as *animal rationale, ratio*—guideline for the interpretation of beings in their beingness, i.e., in their being) says nothing other than this: language is related to being through and through and precisely in those respects according to which metaphysics determines language. Yet because metaphysics is at all what it is only from perplexity with regard to beyng, therefore precisely *this* relation and, ultimately, its right formulation can never enter the domain of metaphysical questioning.

Language originates from beyng and therefore belongs to beyng. Thus everything once again becomes a matter of projection and of the thinking "of" beyng. But we must now think beyng in such a way that we thereby at the same time remember language. Yet how are we now supposed to grasp "*the* language," without grasping in advance something of the determination of the essence, which is first to be acquired? Obviously in such a way, from everything already indicated, that language becomes experienceable in its relation to *beyng*. But how is that possible? "The" language is "our" language: "ours" not only as the mother tongue but also as the language of our history. Thereby we are overtaken by what is ultimately questionworthy within meditation on "the" language.

Our history: not as the historiologically familiar course of our capacities and accomplishments, but we ourselves in the moment of our relation to beyng. For the third time we are falling into the abyss of that relation. This time we have no answer, since all meditation on beyng and on language is indeed merely a sighting shot in order to hit the mark, namely, our "position" in beyng itself and, accordingly, our history. Even when we want to grasp our language in its relation to beyng, this questioning is still encumbered with the familiar determination of language from the previous metaphysics. Yet of this determination it cannot be said, without further ado, that it is utterly untrue, especially since it has in view—even if in a veiled way—language precisely in its relation to being (i.e., to beings as such and to the human being who represents beings, thinks of beings). Right after the character of language as assertion

(taking assertion in the widest sense, according to which language, the spoken and unspoken, means and represents something, namely, a being, and through representation configures or conceals that being, etc.), language is immediately familiar as a possession and tool of the human being and also as a "work." But this connection between language and the human being is taken to be so intimate that the basic determinations of the human being (again as *animal rationale*) are chosen to characterize language as well. The bodily-psychic-spiritual essence of the human being is found again in language: the body of language (the word), the soul of language (the mood, the felt tone, etc.), and the spirit of language (that which is thought and represented) are conventional determinations in all philosophy of language. This ("anthropological") interpretation of language reaches a peak when it sees in language itself a symbol of the human essence. If the problematic character of the notion of symbol (a genuine offspring of the perplexity regarding beyng which reigns in metaphysics) is here disregarded, then the human being would accordingly have to be grasped as that living being whose essence lies precisely in that by which it is symbolized, i.e., precisely in the possession of this symbol (λόγον ἔχον). We will have to leave open how far this metaphysical interpretation of language in terms of symbols, if thought through to the end, could be led beyond itself by the thinking of being in its historicality and could thereby yield fruit. Undeniably, that which in language provides a basis for taking it as a symbol for the human being also touches something that in a certain way is indeed proper to language: the *sound* and phonetic structure of the word, the tone and meaning of the word. Yet we are again hereby thinking in the horizon of the metaphysical distinction between the sensible, the nonsensible, and the supersensible, even if we mean by "word" not individual vocables but the uttering and keeping silent of what is said and what is not said and this latter itself. The sound of the word can be traced back to the anatomical and physiological properties of the human body and explained on that basis (phonetics—acoustics). Likewise, the mood and melody of the word and the emotional emphasis of an utterance are objects of psychological explanation. And as to the meaning of the word, it is a matter for logical, poetic, and rhetorical dissection. These explanations and analyses of language obviously depend on the particular way of apprehending the human being.

If now, however, with the overcoming of metaphysics, anthropology also collapses, and if the essence of humanity is determined with respect to beyng, then that anthropological explanation of language can no longer be paradigmatic; its grounds have crumbled. Nevertheless—indeed even now for the first time in its full power—there remains that which was captured about language in referring to its body,

soul, and spirit. What is that? Can we now, while correspondingly thinking in terms of the historicality of being, simply proceed in such a way that we interpret the essence of language out of the determination of human beings which takes its bearings from the historicality of being? No; for we are thereby still caught up in the notion of symbol. Above all, however, that would vitiate the task of grasping the origin of language out of the essential occurrence of beyng itself.

### *277. "Metaphysics" and the origin of the work of art*

The question of the origin of the work of art is not intent on an eternally valid determination of the essence of the work of art, a determination that could also serve as a guideline for the historiological survey and explanation of the history of art. Instead, the question stands in the most intrinsic connection to the task of overcoming aesthetics, i.e., overcoming a particular conception of beings—as objects of representation. The overcoming of aesthetics again results necessarily from the historical confrontation with metaphysics as such. Metaphysics contains the basic Western position toward beings and thus also the ground of the previous essence of Western art and of its works. Overcoming metaphysics means giving free rein to the priority of the question of the truth of being over every "ideal," "causal," "transcendental," or "dialectical" explanation of beings. The overcoming of metaphysics is not a repudiation of philosophy hitherto, but is a leap into its first beginning, although without wanting to reinstate that beginning. Indeed, such a reinstating is not actual for historiology and not possible for history. Nevertheless, meditation on the first beginning (out of the necessity of preparing the other beginning) leads to an *esteeming* of inceptual (Greek) thought, which promotes the misunderstanding that this return to the Greeks is striving for some sort of "classicism" in philosophy. In truth, however, the "retrieval"—i.e., the more originary launching—of this questioning opens the solitary remoteness of the first beginning to everything that follows it historically. Ultimately, the other beginning stands to the first in a necessary, intrinsic, though concealed relation which includes at the same time the complete isolation of both, in accord with their character as origins. Thus, precisely where preparatory thinking most readily attains the sphere of the origin of the other beginning, the illusion arises that the first beginning is merely renewed and that the other beginning is simply a historiologically improved interpretation of the first.

What holds in general for "metaphysics" also applies to meditation on the "origin of the work of art" (a meditation that prepares a historically

transitional decision), and what is early of the first beginning can be chosen as the most apt illustration in this case as well. Yet at the same time it must be acknowledged that what essentially occurs in Greek art can never be touched—and never wants to be touched—by what we need to unfold as essential knowledge about "the" art.

Nevertheless, the task here is always to think historically, i.e., to *be* historical, instead of calculating historiologically. The question of "classicism," the overcoming of the "classicist" misinterpretation and misprizing of the "classical," and likewise the characterization of a history as "classical" are not questions about the position taken toward art; instead, they concern a decision for or against history.

Eras which, through historicism, know a great deal and forthwith know everything, will not understand that a moment of history which is *without art* can be more historical and more creative than eras of widespread bustle over art. The absence of art does not derive here from inability and decline but from the power of knowing the essential decisions. That which has occurred hitherto—and seldom enough—as art must proceed through these decisions. Within the horizon of this knowledge, art loses its relation to culture; art manifests itself here only as an event of beyng. The *absence of art* is grounded in the knowledge that the exercise of fully developed talents deriving from the most consummate mastery of the rules, even following the highest previous standards and models, can never be "art"; that planned arrangements for the production of things corresponding to previous "works or art" and to their "goals" can yield extensive results without an originary necessity for the essence of art (its bringing the truth of beyng into decision) ever making itself compelling on the basis of a need; and that the bustling about with "art" (as a business resource) has already placed itself outside the essence of art and therefore is precisely too blind and overly weak to experience, or even to "validate," the absence of art in the power of this absence, as assigned to beyng, for preparing history. The absence of art is grounded in the knowledge that the approval and agreement of those for whom "art" is a matter of enjoyment and lived experience can decide nothing as to whether the object of enjoyment stems at all from the essential domain of art or is merely an illusory product of historiological cleverness, borne by the prevailing goals of the age.

As to the knowledge whereby the absence of art *is* already historical without being publicly known or conceded within a constantly increasing "artistic activity," this knowledge itself pertains to the essence of an original appropriation which we call Da-sein. Steadfastness in Da-sein prepares the disintegration of the priority of beings and thus prepares the un-usualness and un-naturalness of another

origin of "art": the beginning of a hidden history of the reticence of an abyssal encounter between gods and humans.

### *278. Origin of the work of art*

I. Schinkel's thesis: "With [*Bei*] the sensibility the Greek people had for leaving behind for posterity all sorts of memorials to their existence and work, there *emerged* the multifarious artistic activities . . ."[7]

1. *With the sensibility:* "together with" the sensibility or "from" the sensibility?
2. Is weight placed only on the explanation of the emergence of the *multifariousness* of art or on the emergence of art itself?
3. *Artistic activity:* "art" and *activity in it* or to let the *essence of art* itself first arise as necessary?

   Activity in it, various "grounds," various directions and levels of accounting for the "emergence":
   a) ground of the essence (origin of the essence out of the essential occurrence of beyng). Cf. VI below.
   b) motives, commissions, imitations.
   c) impulses and incentives (needs and drives).
   d) conditions (aptitudes, skills).
   e) ἀγών ["contest"], *self-surpassing*, but not for the sake of setting new records; instead, for the sake of δόξα ["glory"].
   f) the metaphysical ground of the ἀγών.
4. "Posterity," indeterminate:
   a) in the modern historiological sense: the West, historiological formation, "immortalizing."
   b) in the Greek sense: for one's own *people*, but then no "eternity," not so that precisely those who come later (any ones whatever or specifically the West) might have a historiological memory of them, "memorials," but so that the *Greeks themselves* might keep these things among themselves as their possessions; so the Greeks remain *present* in their *presencing* (δόξα), but not "nationalistically"—instead, metaphysically.

II. δόξα and ἰδέα ["outward show"], the Greek sense of *glory* and praise: to step forth into *appearance*, i.e., to *belong amid* the proper beings and to codetermine them (κλέος ["repute"]) and thus to be

7. K. F. Schinkel, *Aus Schinkels Nachlass: Reisetagebücher, Briefe, und Aphorismen.* Mitgeteilt von. A. v. Wolzogen. Reprint of the edition of 1862. (Mittenwald: 1981), Bd. III, p. 368.—Ed.

assigned to the gods. δόξα: presence in the presencing of one's own self-unfolding essence and the belonging to this essence.
But:
III. *High Greek* era (Pindar and earlier figures) and Plato, *reverberation*, "glory" already fame.
And above all:
IV. Even in the highest era: only moments, uniqueness, no condition and rule, no ideal.
V. *Modern* conception giving prominence to the activity, the work as a feat, "genius," and correspondingly the "work" as feat. Finally *art altogether* a means for cultural politics.
VI. *Question of the origin:* "the" origin always historical in the sense that the essence itself has the character of historical event.

The ἀεί of the Greeks is not the historiologically conceived duration of progressive and endless continuance; instead, it is the constancy of the presencing of the inexhaustible essence.

The Greeks were unhistoriological; their ἱστορεῖν [*historein*, "investigating"] was directed toward what is objectively present in the present, not toward the past as such.

Yet the Greeks were indeed historical, so originally historical that history itself still remained concealed to them, i.e., did not become the essential ground of the configuration of their "existence."

The ἀεί not the presencing of the continuous but the simplification of what is in each case essential (the ἕν as ὄν), a simplification that gathers into the present.

## *279. But what of the gods?*[8]

Not out of "religion"; not as objectively present; not as expedients of the human being; instead, out of beyng, as its decision, futural in the uniqueness of what is *last*.

*Why must this decision be ventured*? Because the necessity of beyng is thereby raised to the highest question-worthiness, and the freedom of the human being (the fact that the human being can set into the lowest depth the fulfillment of the human essence) is abyssally thrust down, since in that way being is brought into the truth of the simplest intimacy of its ap-propriation. And what then "is"? *Then* for the first time this question is impossible; then for a moment the event of ap-propriation is the event. This moment is *the time of being*.

8. Cf. The last god.

Beyng, however, is the indigence of the god, and in this indigence the god first finds *himself*. But why the god? Whence the indigence? Because the abyss is concealed? Since a surpassing takes place, the surpassed are therefore still the higher. Whence the surpassing, abyssal ground, ground, being? In what does the divinity of the gods consist? Why beyng? Because of the gods? Why gods? Because of beyng?

The *appropriating event* and the possibility of the *why*! Can the "why" still be made into a tribunal before which beyng is to be haled?

But why the *truth* of beyng? This truth belongs to the essence of beyng!

Why beings? Because a highest being causes them, produces them?

Notwithstanding the inappropriateness of the notion of production, the highest being, *summum ens*, belongs all the more to beings. How is the "why" supposed to be answered on that basis? Why beings? Why? Wherefore? To what extent? Reasons! Ground and origin of the "why." In each case beyond beings. Whereto? Because being essentially occurs. Why beyng? Out of itself. But what is it itself? The creative grounding of beyng, of its ground, is the "between" of beyng as abyssal ground. Abyssal knowledge as Da-sein. Da-sein as ap-propriated. Ground-less; abyssal.

## *280. The transitional question*

*The transitional question* (Why are there beings at all and not rather nothing? Cf. s.s. 1935[9]) asks about beings and at first is to be developed exclusively in that way in order to come unexpectedly before an essential step: the *hovering* of beyng.

Just as the asking of this question in metaphysics is already set into the "space" of beyng, since such asking is brought to an extremity (difference between the Middle Ages and Leibniz or Schelling), so also the same holds for the run-up to the leap into beyng.

The metaphysical form of the question: supreme cause, *ens entium*! No *answer*, because not *asked*.

And nothingness? Its continuance? And the "why"? Its ground? And the question itself? As the thinking "of" beyng.

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9. Lecture course, *Einführung in die Metaphysik*, summer semester 1935 (GA40).

## *281. Language*
(its origin)

When the gods call the earth, and when in the call a world echoes and thus the call resonates as the Da-sein of the human being, then language exists as historical, as the word that grounds history.

*Language and event.* Sounding forth of the earth, resounding of the world. *Strife,* the original securing of the fissure, because the innermost *rift.* The *open place.*

*Language,* whether *spoken or silent,* the first and most extensive humanizing of beings. So it seems. But *language* precisely the most original dehumanizing of the human being as an *objectively present living being* and "subject" and everything hitherto. Thereby the grounding of Da-sein and of the possibility of the dehumanizing of beings.

Language is grounded in silence. Silence is the most concealed holding to the measure. It *holds* to the measure, in the sense that it first posits measures. Language is thus the positing of measures in that which is most internal and most extensive, the positing of measures as the originating essential occurrence of what is fitting and of its joining (the event). And insofar as language is the ground of Da-sein, there lies in Da-sein a moderation, indeed as the ground of the strife of world and earth.

# Editor's Afterword

Martin Heidegger's second magnum opus, *Contributions to Philosophy (Of the Event)*, is here appearing for the first time, more than a half century after its composition and in the year marking the 100th anniversary of the thinker's birth. Its appearance inaugurates the publication of the volumes that are to compose division III of his *Gesamtausgabe* ["Complete Edition," abbr. GA].

Following up the initial approach to the question of being in *Being and Time*, that is, in the context of fundamental ontology, *Contributions to Philosophy* can be said to constitute *the first comprehensive attempt* at a second, "more originary" approach to and elaboration of the same question in the context of the historicality of beyng. Heidegger is here asking for the meaning of beyng, understood as its truth and essence, in other words, as its essential occurrence, and this essential occurrence is thought as event. Therefore, intrinsically connected to the "official title," *Contributions to Philosophy*, is the "fitting rubric," *Of the Event*. Although this thinking understands itself to be "a projection of the essential occurrence of beyng as the event," it is "not yet able to join the free conjuncture of the truth of beyng out of beyng itself." This thinking is still under way toward such a joining. Nevertheless, in *Contributions to Philosophy* the elaboration of the question of being within the historicality of beyng does attain for the first time the structure of an "outline" articulated into six parts. This outline is said to be "taken from the still unmastered ground-plan of the historicality of the transition itself," the "transition from metaphysics to the thinking of beyng in its historicality." Within this outline, the questioning of beyng in its historicality opens with the "'resonating' of beyng in the plight of the abandonment by being" and is carried out "in the 'interplay' between the first and the other beginning," as a thoughtful "'leap' into beyng," as the thoughtful "'grounding' of the truth of beyng," and as thoughtfully "preparing the 'future ones' of 'the last god.'" A "Prospect" precedes this outline and surveys the whole of it in advance. By

way of a conclusion to *Contributions to Philosophy*, the section named "Beyng" follows the outline and looks back in an "attempt to grasp the whole once again." The thinking of the essence of beyng as event thinks the "richness of the turning relation of beyng to the Da-sein it appropriates" and thereby thinks the essence of the human being—that is, thinks Da-sein—out of the turning, which itself belongs within the essence of beyng as the event.

The motto of the *Gesamtausgabe*, "Ways—not works," is elucidated at the very beginning of *Contributions to Philosophy*. This is not a "'work' in the previous style," since the thinking of beyng in its historicality is a "*course* of thought," on which "the hitherto altogether concealed realm of the essential occurrence of beyng is traversed and so is first cleared and attained in its most proper character as an event."

The eminent position of *Contributions to Philosophy* within his path of thought is indicated by Heidegger himself in a marginal remark included in his "Letter on Humanism." He notes that what is said there was "not first thought at the time the letter was composed," thus in 1946, but lies instead "on the course of a way that began in 1936, at the 'moment' of an attempt to say the truth of being simply."[1] The beginning of that way in 1936 consists precisely in Heidegger's starting to compose *Contributions to Philosophy*. A second marginal remark in the "Letter on Humanism," drawing out the first one, says: "'Event' has been the word guiding my thinking since 1936,"[2] i.e., since the beginning of the working out of *Contributions to Philosophy*.

This crucial text opens the way and yet was not published to inaugurate the *Gesamtausgabe* but instead is only appearing now, fourteen years after the first volumes in the series. The reason lies in one of Heidegger's directives for the publication of the *Gesamtausgabe*, a directive that was of particular importance to him. It stipulated that publication of the writings assigned to divisions III and IV could commence only after the lecture courses of divisions II were brought out. Heidegger explained this decision by remarking that knowledge and appropriating study of the lecture texts were necessary prerequisites for understanding the unpublished writings, especially those from the 1930s and the first half of the 1940s. This directive was satisfied insofar as, in the fourteen years intervening since the publication of the *Gesamtausgabe* began in November 1975, most of the lecture volumes have now appeared or will appear in the course of

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1. "Brief über den Humanismus," in *Wegmarken* (GA9), p. 313. [Translated by Frank A. Capuzzi as "Letter on 'Humanism,'" in *Pathmarks* (Cambridge: Cambridge University Press, 1998, p. 239 n.)]

2. Ibid., p. 316. [English translation, ibid., p. 241 n.]

this anniversary year. Accordingly, only a few lecture courses remain unpublished at present, and they have already been entrusted to editors for preparation and will also come out in the near future.

Of the lecture courses from the 1930s, whose study is necessarily demanded for a comprehension of *Contributions to Philosophy*, the most prominent of all is the one from the winter semester 1937–38, *Basic Questions of Philosophy: Selected "Problems" of "Logic"* [*Grundfragen der Philosophie: Ausgewählte "Probleme" der "Logik"*]. In this course, Heidegger develops the question of truth as a precursory question to the basic question of beyng; he thereby communicates—in lecture style and thus paying heed to the requirements of a teaching situation—a train of thought essential to *Contributions to Philosophy*. Therefore, a study of that lecture course, which was published in 1984 as volume 45 of the *Gesamtausgabe*, is the most important—because the most immediate—preparation for understanding *Contributions to Philosophy*. If the latter is compared especially to two texts published in the appendix of volume 45—the text "From the First Draft" and the preceding one, which is a complete outline for the unfolding of the question of truth—then it becomes clear how those texts originate in the just-elaborated *Contributions to Philosophy*.

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The manuscript of *Contributions to Philosophy* contains 933 standard letter-size pages, with only a few exceptions in smaller size. The text as a whole is divided into eight parts, and those into 281 sections of varying length, each section with its own title. Each section also bears its own number, and the sections are numbered consecutively throughout the entire text. The section numbers are found on the bottom left of the first page of that section. If a section is more than one page in length, then a number on the top right indicates the pagination within the section. The pages are also numbered consecutively throughout the entire manuscript; those numbers are found on the top left.

According to the order of the eight parts in the manuscript, and likewise according to the order of the sections within these parts as indicated by the consecutive section numbers, what follows the "Prospect" and is thus part II is "Beyng." At the end of the typewritten transcription of the table of contents, however, Heidegger made this annotation on May 8, 1939: "'Beyng' as Division (Part) II is not well placed; as an attempt to grasp the whole once again, it does not belong in that position." Acting upon this annotation, I have made the part titled "Beyng" the conclusion and thus have placed it after the last part of the outline. Heidegger's handwritten remark on the title page of "Beyng" demonstrates unequivocally that that text has not at all been

falsely assigned to this book; the remark reads, "Concerns *Contributions to Philosophy (Of the Event).*" Through the repositioning of this part, whereby it is no longer part II but part VIII, the numbering of the sections also changes, from 50 on. The "Prospect" contains 49 sections; in the manuscript as well as in the typed transcription, section 50 is the first one in the part named "Beyng." Now, after my repositioning, the section that bears the number 50 is the first section of "The resonating" (which is the first part of the "outline").

The handwritten title page to the manuscript as a whole is inscribed *Contributions to Philosophy (Of the Event).* Accordingly, the title incudes not only the "official" one but also the "fitting" rubric, although Heidegger does place the latter as such in parentheses. The title page indicates that the manuscript was written in the years 1936–37. This indication of the time frame refers to the "Prospect" and to the six parts of the outline. The part called "Beyng" was composed afterward, not until 1938, so that the time of the composition of the entire manuscript of *Contributions to Philosophy* is fixed as the years 1936–38.

Martin Heidegger entrusted to his brother Fritz the task of preparing a typewritten transcription of the manuscript. Fritz Heidegger began his work as soon as the manuscript was finished, and he completed the transcription in May 1939 at the latest. The page numbers that run consecutively through the entire handwritten text are indicated on the top right of the typed sheets. Since one typed sheet often contains the text of more than a single handwritten page, these numbers on the top right of the transcription may be two or even three manuscript page numbers. The numbers that place all the sections in consecutive order in the manuscript are reproduced in the typescript on the top left of the first page of the respective section. The sheets of the transcription are not numbered consecutively throughout. Instead, parts I through V and part VIII have their own pagination, with the numbers beginning anew for each part. The page numbers of parts VI ("The future ones") and VII ("The last god"), however, run consecutively through both. These numbers on all the typed sheets are found at the top middle. The roman numerals that precede the titles of the eight parts do not exist in the manuscript but are indeed found in the typescript prepared by Fritz Heidegger and in the table of contents he compiled.

Manuscript page 656a, which Fritz Heidegger characterized as a "slip of paper," already had its upper half torn off diagonally when he was producing his typed transcription, with the consequence that a portion of text prior to the footnoted word "and" on p. 205 has been lost.

A handwritten note by Martin Heidegger dated June 3, 1939, states that the typescript was "cross-checked against the original text." This proofreading was a joint effort of the two brothers: the one read his typescript out loud for the other to check against his manuscript.

*

To produce a copy ready for press, I again checked the typewritten transcription against the 933 manuscript pages, word for word. I thereby witnessed once more the great care Fritz Heidegger always exercised in transcribing his brother's handwriting. I had to restore and correct the very few omissions and misreadings which are natural in such transcriptions and which were not even noticed when Martin Heidegger himself checked the typescript against the manuscript. Likewise, I corrected fourteen obvious typographical errors but for the most part let stand peculiarities of spelling. I did not alter at all the variable spelling of "beyng" and "being," even where what is at issue is "beyng" and not "being" and where Heidegger, presumably while doing the actual writing, was now and again inconsistent in maintaining the distinctive spellings. Heidegger employed numerous abbreviations in referring to his own writings and manuscripts, and he especially employed them for the basic words of his thinking. These abbreviations were largely retained by Fritz Heidegger in his transcription but had to be filled out for publication. The transcription also contains some minor handwritten annotations by Martin Heidegger, and these were incorporated into the published text.

The transcription leaves unaltered the often-deficient punctuation of the manuscript. Accordingly, I revised and completed all the punctuation as Heidegger directed should be done for publication. Fritz Heidegger rendered the underlinings of the manuscript mostly by spacing out the letters of the emphasized word, but occasionally also by underlining. The latter occurred presumably as a subsequent correction to an already typewritten page in which the emphasis had been overlooked. Since Martin Heidegger stipulated that italics were to be the only way of indicating stress in the volumes of the *Gesamtausgabe*, all interspacings and underlinings in the typescript were uniformly changed to italics. The articulation of each section by paragraphs is published just as it occurs in the manuscript.

The numbers which count the sections and order them consecutively and which, in the manuscript, as already described, are found on the bottom left of the first page of every section, have been printed in each case just before the section title. Fritz Heidegger placed these numbers on the top left of the pages of his transcription and set them

before the section title only in the table of contents. Many of the sections, however, have titles that are worded exactly alike, although they are independent sections; to clearly differentiate these sections and thereby avoid confusion, the consecutive numbers have been attached to the titles themselves.

All footnotes [except those few marked "—Ed." or "—Trans."] contain cross-references Heidegger placed in the manuscript himself. They refer either to sections within *Contributions to Philosophy* or to other of his own writings, published and unpublished. In the manuscript, these references are assigned to a section title or else occur in the body of the text. For publication, I wrote out in full all the abbreviations in the references, which Fritz Heidegger had left unchanged. In the references, I also completed the titles of the parts by inserting articles, wrote out in full the titles of the sections, and added the section numbers. But I did not add those numbers when more than one section within a single part bears the same title and it could not be determined with certainty which specific section Heidegger was referring to. Insofar as Heidegger refers to other of his manuscripts which have by now appeared in the *Gesamtausgabe,* or have at least been definitely assigned their own volumes in the series, I inserted the volume number in parentheses.

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Heidegger alludes repeatedly to two of his Freiburg lectures[3] and intends them in their earlier, still unpublished versions (later versions of each have now already been published). The 1930 Freiburg lecture "Vom Wesen der Wahrheit" is the first version of a text which was subsequently revised many times. The final revised version was first published in 1943 as a separate book under the same title as the original lecture. Since 1967, this version has also been collected in *Wegmarken* (GA9). The 1935 Freiburg lecture, "Vom Ursprung des Kunstwerkes," was the original version of the three Frankfurt lectures of 1936 titled "Der Ursprung des Kunstwerkes" which were published in 1950 in *Holzwege* (GA5). Both of these Freiburg lectures, in their previously unpublished versions, will appear in the volume *Vorträge* of division III of the *Gesamtausgabe.* This volume will collect all the lectures that remained unpublished during Heidegger's lifetime.

With regard to the other manuscripts mentioned in *Contributions to Philosophy,* the following will appear in division III of the *Gesamtausgabe:*

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3. The bibliography following the glossaries provides full references for these lectures and for the manuscripts mentioned in the next paragraph as well as for all other texts of Heidegger cited by him in this book.—Trans.

Ἀλήθεια: *Die Erinnerung in den ersten Anfang*, as well as *Entmachtung der* φύσις (1937) and *Besinnung* (1938–39), and the following will be published in division IV: notes for the *Übung* of the summer semester 1937, *Nietzsches metaphysische Grundstellung: Sein und Schein*, notes for the *Übung* of the winter semester 1937–38, *Die metaphysischen Grundstellungen des abendländischen Denkens (Metaphysik)*, as well as notes for the workshop for docents in the departments of natural science and medicine, *Die neuzeitliche Wissenschaft* (1937). Other manuscripts that will be published in division IV are: *Laufende Anmerkungen zu "Sein und Zeit"* (1936), *Anmerkungen zu "Vom Wesen des Grundes"* (1936), *Eine Auseinandersetzung mit "Sein und Zeit"* (1936), and *Überlegungen* (the volumes of which are indicated by roman numerals). The "author's own copy" of the essay *Vom Wesen des Grundes* refers to Heidegger's copy of the first edition of 1929 containing annotated slips and extensive marginalia. The latter have already been published in *Wegmarken* (GA9) in the footnotes that are marked with lowercase letters.

*

I have waited until the end to acknowledge many debts of gratitude. Thanks are due in the first place to Hermann Heidegger, appointed by will the executor of [his father's] literary remains for his decision to allow, on the occasion of the 100th anniversary of the birth of the philosopher, publication of the manuscript of *Contributions to Philosophy (Of the Event)*, a manuscript which Martin Heidegger kept guarded for decades and whose publication has been eagerly awaited in philosophical circles.

The timely appearance of this volume at the beginning of the anniversary year would nevertheless have been impossible without the sympathetic cooperation of a number of individuals and institutions. To carry out the editorial work, I needed a one-semester release from my duties as a university teacher. I therefore render due thanks to the philosophy department and rector's office of the Albert-Ludwigs-Universität Freiburg, as well as to the ministry for science and art Baden-Württemberg for preferential granting of a research semester. For generously approving and supporting my petition, I express sincere gratitude to the minister for science and art of the Baden-Württemberg region, Helmut Engler, to the rectors of Freiburg University, Volker Schupp and Christoph Rüchardt, to the chancellor of the university, Friedrich Wilhelm Siburg, as well as to my colleagues, Gerold Prauss and Klaus Jacobi.

Silvio Vietta, the current owner of the manuscript, very kindly made it available to be photocopied, for which I owe him many thanks.

Bernhard Zeller, now retired but for many years the director of the Deutsches Literaturarchiv Marbach, and his successor, Ulrich Ott, are due special thanks for creating excellent working conditions for the previous, and continuing, editorial preparation of the volumes of the *Gesamtausgabe*. All editors of these volumes are greatly obliged to the staff members of the Deutsches Literaturarchiv Marbach, who, from the beginning of the project of the *Gesamtausgabe*, have made available with great willingness and accommodation the materials needed to edit the individual volumes—including the present one—and who have thereby decisively promoted the steady growth of the series. Let me here name Joachim W. Storck, Ute Doster, Inge Schimmer, Winfried Feifel, Ingrid Grüninger, Ursula Fahrländer, Elfriede Ihle, and Beate Küsters.

Hartmut Tietjen, with his vast experience in reading and transcribing Heidegger's penmanship, helped me decipher some difficult passages, and for that I offer him cordial thanks. I offer the same to Hans-Helmuth Gander for his meticulous final examination of the copy sent to the printer. I also express my sincere gratitude to him and to Franz-Karl Blust for the scrupulous attention with which they played their part in the work of proofreading.

F. -W. v. Herrmann
Freiburg i. Br.
February, 1988

# German–English Glossary

| | |
|---|---|
| der Abgrund | abyss |
| der Ab-grund | abyssal ground |
| das Ab-gründige | what is a-byssal |
| die Ahnung | presentiment |
| der Andrang | pressing forth |
| der Anfall | sudden occurrence |
| der Anfang | beginning |
| anfänglich | inceptual |
| die Anfänglichkeit | incipience |
| der Anklang | resonating |
| die Ankunft | advent |
| der Ansatz | postulation |
| ansatzgemäß | incipiently |
| die Anwesenheit | presence |
| die Anwesung | presencing |
| aufleuchten | light up |
| der Aufriß | outline; tearing open |
| die Augenblicksstätte | site of the moment |
| der Ausbleib | remaining absent |
| die Auseinandersetzung | confrontation |
| die Ausfälligkeit | splitting open |
| die Aussage | assertion |
| das Aussehen | look |
| ausstehen | withstand |
| das Bedürfen | needfulness |
| befremdlich | alienating |
| die Begründung | exposition of the ground |
| die Bergung | sheltering |
| die Berückung | captivation |
| die Besinnung | meditation |
| das Beständnis | enduring |

before the section title only in the table of contents. Many of the sections, however, have titles that are worded exactly alike, although they are independent sections; to clearly differentiate these sections and thereby avoid confusion, the consecutive numbers have been attached to the titles themselves.

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Silvio Vietta, the current owner of the manuscript, very kindly made it available to be photocopied, for which I owe him many thanks.

| | |
|---|---|
| das Bestehen | persistence |
| die Bestreitung des Streites | playing out of the strife |
| das Da | the «there» |
| das Da-sein | Da-sein (lit., «being-there») |
| durchragen | protrude through |
| das Eigentum | domain of what is proper |
| die Eignung | appropriation |
| die Einbildung | imagination |
| der Einfall | incursion |
| einfügen | insert |
| einmalig | non-repeatable |
| die Einräumung | granting of place |
| die Einrichtung | arrangement; institution; instituting |
| die Entäußerung | surrendering |
| ent-eignet | disappropriated |
| die Ent-gegnung | en-counter |
| die Entrückung | transporting |
| das Entscheidungswesen | decisional essence |
| ent-setzen | un-settle |
| der Entwurf | projection |
| der Ent-zug | with-drawal |
| das Er-ahnen | foreboding |
| das Er-denken | inventive thinking |
| das Ereignis | event |
| das Er-eignis | appropriating event |
| die Er-eignung | appropriating eventuation; ap-propriation |
| erfügen | dispense |
| die Ergründung | fathoming |
| die Er-gründung | creative grounding |
| die Erkenntnis | cognition |
| die Erklüftung | sundering |
| das Erlebnis | lived experience |
| das Erschrecken | shock |
| erschweigend | silence bearing |
| die Erschwingung | coming to be of the oscillation |
| erspringen | reach in a leap |
| erstreiten | reach through the strife |
| die Erwesung | originating essential occurrence |
| die Erwinkung | beckoning intimation |
| die Erzitterung | trembling |

| | |
|---|---|
| die Flucht | absconding |
| das Freie | free domain |
| die Fuge | conjuncture |
| die Fugen | junctures |
| sich fügend | compliant |
| die Fügung | joining; dispensation |
| Fügungen | junctures |
| das Gefüge | structure |
| die Gefügung | availability |
| der Gegenschwung | oscillation |
| die Geschichte | history |
| gewesend | not yet past |
| der Grimm | wrath |
| der Grund | ground |
| die Grundfrage | basic question |
| die Grundstimmung | basic disposition |
| die Gründung | grounding |
| hereinragen | protrude |
| der Hereinstand | the standing into |
| die Herrschaft | sovereignty; reigning |
| die Historie | historiology |
| das höchste Seiende | the highest being |
| das Inmitten | the in-the-midst |
| die Inständigkeit | steadfastness |
| die Kehre | the turning |
| kehrig | turning |
| die Kluft | fissure |
| die Leitfrage | guiding question |
| der letzte Gott | the last god |
| die lichtende Verbergung | the clearing concealment |
| die Lichtung | the clearing |
| die Machenschaft | machination |
| die Negation | negation |
| negativ | negative; negating |
| die Negativität | negativity |
| nichten | occur as negating |
| nichthaft | permeated with negativity |
| das Nichthafte | the negative |
| die Nichthaftigkeit | negativity |
| das Nichtige | the negative |
| das Nichtige schlechthin | sheer nullity |
| das nur Nichtige | sheer nullity |
| ein Nichtiges | a nullity |

| | |
|---|---|
| die Nichtigkeit | negativity |
| die bloße Nichtigkeit | utter nullity |
| das Nichtigste | the most negative |
| das Nichts | nothingness |
| das Nichtsein | nonbeing |
| das Nichtseyn | nonbeyng |
| die Nichtung | occurrence of negativity |
| die Not | plight; need |
| die Notlosigkeit | lack of a sense of plight |
| die Notschaft | indigence |
| das oberste Seiende | the supreme being |
| das Offene | open realm |
| die Offenheit | openness |
| die Räumung | spatialization |
| das Riesenhafte | the gigantic |
| rücken | transpose |
| die Sage | saying |
| das Sagen | saying; utterance |
| der Satz | proposition |
| die Scheu | diffidence |
| der Schrecken | shock |
| das Schweigen | silence |
| das Sein | being |
| seiend | what *is* |
| das Seiende | beings |
| seiender | is more fully; is more eminently |
| ein Seiendes | a being |
| die Seiendheit | beingness |
| das Seiendste | what *is* most eminently |
| die Seinsfrage | the question of being |
| die Seinsvergessenheit | forgottenness of being |
| die Seinsverlassenheit | abandonment by being |
| die Seinsverlassenheit des Seienden | abandonment of beings by being |
| die Seinsgeschichte | history of being |
| die Selbstaufgabe | self-renunciation |
| das Seyn | beyng |
| das seynsgeschichtliche Denken | the thinking of beyng in its historicality |
| das Sichverbergen | self-concealment |
| die Sigetik | sigetics |
| der Spielraum | playing field |

| | |
|---|---|
| der Sprung | leap |
| ständig | constant |
| die Stätte | site |
| der Streit | strife |
| strittig | conflictual |
| die Temporalität | primordial temporality |
| übereignen | consign |
| die Über-eignung | consigning appropriation |
| der Übergang | transition |
| das Übermaß | excess |
| die Überwindung | the overcoming |
| der Umschlag | overturning |
| die Umweigerung | encompassing refusal |
| der Ungrund | distorted ground |
| das Unseiende | nonbeings |
| unseiender | is less fully |
| der Untergang | downgoing |
| die Unterscheidung | differentiation |
| der Unterschied | difference |
| das Unwesen | distorted essence |
| der Urgrund | primordial ground |
| verbergen | conceal |
| verbürgen | secure |
| die Verfügung | disposal; availability |
| die Verhaltenheit | restraint |
| verleugen | negate |
| verneinend | negating |
| die Verneinung | negation |
| verrücken | dislodge |
| die Versagung | withholding |
| die Verschweigung | reticence |
| die Versetztheit | transposedness |
| die Verstellung | disguise |
| die Verweigerung | refusal |
| die Vor-frage | precursory question |
| vorhanden | objectively present |
| das Vorleuchten | pre-gleaming |
| vor-ragend | salient |
| die Vorstellung | representation |
| der Wächter | steward |
| der Weg | the way |
| das Weg | the away |
| das Weg-sein | being-away |

| | |
|---|---|
| das Wegbleiben | staying away |
| die Weigerung | withholding |
| die Wendungsmitte | axis |
| das Wesen | essence |
| die Wesung | essential occurrence |
| die Wiederbringung | retrieval |
| der Wink | intimation |
| das Wissen | knowledge |
| der Zeit-Raum | time-space |
| der Zeit-Spiel-Raum | temporal-spatial playing field |
| die Zeitlichkeit | temporality |
| die Zerklüftung | fissure |
| zueignen | assign; acquire |
| die Zu-eignung | assigning appropriation |
| die Zukünftigen | the future ones |
| das Zuspiel | interplay; playing over to |
| die Zuweisung | allocation |

# English–German Glossary

| | |
|---|---|
| abandonment by being | die Seinsverlassenheit |
| abandonment of beings by being | die Seinsverlassenheit des Seienden |
| absconding | die Flucht |
| abyss | der Abgrund |
| abyssal ground | der Ab-grund |
| advent | die Ankunft |
| alienating | befremdlich |
| allocation | die Zuweisung |
| appropriation | die Eignung |
| ap-propriation | die Er-eignung |
| appropriating event | das Er-eignis |
| appropriating eventuation | die Er-eignung |
| assertion | die Aussage |
| assign | zueignen |
| assigning appropriation | die Zu-eignung |
| availability | die Verfügung |
| axis | die Wendungsmitte |
| basic disposition | die Grundstimmung |
| basic question | die Grundfrage |
| beckoning intimation | die Erwinkung |
| beginning | der Anfang |
| a being | ein Seiendes |
| being | das Sein |
| being-away | das Weg-sein |
| beingness | die Seiendheit |
| beings | das Seiende |
| beyng | das Seyn |
| captivation | die Berückung |
| the clearing | die Lichtung |
| the clearing concealment | die lichtende Verbergung |

| | |
|---|---|
| cognition | die Erkenntnis |
| coming to be of the oscillation | die Erschwingung |
| compliant | sich fügend |
| conceal | verbergen |
| conflictual | strittig |
| confrontation | die Auseinandersetzung |
| conjuncture | die Fuge |
| consign | übereignen |
| consigning appropriation | die Über-eignung |
| constant | ständig |
| creative grounding | die Er-gründung |
| decisional essence | das Entscheidungswesen |
| difference | der Unterschied |
| differentiation | die Unterscheidung |
| diffidence | die Scheu |
| disappropriated | ent-eignet |
| disguise | die Verstellung |
| dislodge | verrücken |
| disposal | die Verfügung |
| distorted essence; distortion | das Unwesen |
| distorted ground | der Ungrund |
| domain of what is proper | das Eigentum |
| downgoing | der Untergang |
| encompassing refusal | die Umweigerung |
| en-counter | die Ent-gegnung |
| enduring | das Beständnis |
| essence | das Wesen |
| essential occurrence | die Wesung |
| event | das Ereignis |
| excess | das Übermaß |
| exposition of the ground | die Begründung |
| fathoming | die Ergründung |
| fissure | die Zerklüftung |
| forgottenness of being | die Seinsvergessenheit |
| future ones | die Zukünftigen |
| the gigantic | das Riesenhafte |
| granting of place | die Einräumung |
| guiding question | die Leitfrage |
| the highest being | das höchste Seiende |
| historiology | die Historie |
| history | die Geschichte |
| history of being | die Seinsgeschichte |
| imagination | die Einbildung |

| | |
|---|---|
| inceptual | anfänglich |
| incipience | die Anfänglichkeit |
| incipiently | ansatzgemäß |
| incorporate | einfügen |
| incursion | der Einfall |
| indigence | die Notschaft |
| instituting; institution | die Einrichtung |
| interplay | das Zuspiel |
| in-the-midst | das Inmitten |
| intimation | der Wink |
| inventive thinking | das Er-denken |
| is less fully | unseiender |
| is more fully | seiender |
| joining | die Fügung |
| junctures | Fügungen; Fugen |
| knowledge | das Wissen |
| lack of a sense of plight | die Notlosigkeit |
| leap | der Sprung |
| light up | aufleuchten |
| lived experience | das Erlebnis |
| look | das Aussehen |
| machination | die Machenschaft |
| meditation | die Besinnung |
| need | die Not |
| needfulness | das Bedürfen |
| negation | die Verneinung; die Negation |
| negativity | die Nichthaftigkeit; die Nichtigkeit; die Negativität |
| nonbeing | das Nichtsein |
| nonbeings | das Unseiende |
| nonbeyng | das Nichtseyn |
| non-repeatable | einmalig |
| not yet past | gewesend |
| nothingness | das Nichts |
| objectively present | vorhanden |
| open realm | das Offene |
| openness | die Offenheit |
| originary | ursprünglich |
| originating essential occurrence | die Erwesung |
| oscillation | der Gegenschwung |
| outline | der Aufriß |
| overturning | der Umschlag |
| persistence | das Bestehen |

| | |
|---|---|
| playing field | der Spielraum |
| playing out of the strife | die Bestreitung des Streites |
| plight | die Not |
| postulation | der Ansatz |
| precursory question | die Vor-frage |
| pre-gleaming | das Vorleuchten |
| presence | die Anwesenheit |
| presencing | die Anwesung |
| presentiment | die Ahnung |
| pressing forth | der Andrang |
| primordial temporality | die Temporalität; vs. temporality: die Zeitlichkeit |
| projection | der Entwurf |
| proposition | der Satz |
| protrude | hereinragen |
| protrude through | durchragen |
| the question of being | die Seinsfrage |
| reach in a leap | erspringen |
| reach through the strife | erstreiten |
| refusal | die Verweigerung |
| remaining absent | der Ausbleib |
| representation | die Vorstellung |
| resonating | der Anklang |
| restraint | die Verhaltenheit |
| reticence | die Verschweigung |
| retrieval | die Wiederbringung |
| salient | vor-ragend |
| saying | die Sage; das Sagen |
| secure | verbürgen |
| self-concealment | das Sichverbergen |
| self-renunciation | die Selbstaufgabe |
| sheltering | die Bergung |
| shock | das Erschrecken; der Schrecken |
| sigetics | die Sigetik |
| silence | das Schweigen |
| silence bearing | erschweigend |
| site | die Stätte |
| site of the moment | die Augenblicksstätte |
| sovereignty | die Herrschaft |
| spatialization | die Räumung |
| splitting open | die Ausfälligkeit |
| staying away | das Wegbleiben |

| | |
|---|---|
| steadfastness | die Inständigkeit |
| steward | der Wächter |
| strife | der Streit |
| structure | das Gefüge |
| the supreme being | das oberste Seiende |
| surrendering | die Entäußerung |
| temporal-spatial playing field | der Zeit-Spiel-Raum |
| temporality | die Zeitlichkeit; vs. primordial temporality: die Temporalität |
| the thinking of beyng in its historicality | das seynsgeschichtliche Denken |
| time-space | der Zeit-Raum |
| transition | der Übergang |
| transporting | die Entrückung |
| transpose | rücken |
| trembling | die Erzitterung |
| the turning | die Kehre |
| turning | kehrig |
| un-settle | ent-setzen |
| what *is* | seiend |
| what is a-byssal | das Ab-gründige |
| what *is* most eminently | das Seiendste |
| withholding | die Versagung |
| withstand | ausstehen |
| wrath | der Grimm |

# Greek–English Glossary

| | |
|---|---|
| ἀγαθόν | good; useful |
| ἀγών | contest |
| ἀδικία | injustice |
| ἀεί | eternal |
| αἰτία | cause |
| ἀλήθεια | unconcealedness; truth |
| ἀλήθεια καὶ ὄν | truth and being |
| ἀληθεύειν | disclose |
| ἀληθεύειν τῆς ψυχῆς | the unconcealing of the soul |
| ἀληθῶς | truly |
| ἀνάμνησις | recollection |
| ἀντικείμενον | the opposed |
| ἀνυπόθετον | what is not hypothetical |
| ἀπουσία | absence |
| ἀπόφανσις | assertion |
| ἀρχή | origin |
| ἀρχὴ ζωῆς | origin of life |
| ἀρχὴ τοῦ ὄντος | origin of beings |
| γένη | plural of γένος, q.v. |
| γένος | lineage; genus |
| δηλούμενον | the manifest |
| δημιουργός | craftsman |
| διαλέγεσθαι | discuss |
| διανοεῖν | to think through |
| διανοεῖσθαι | to think through |
| δίκη | justice |
| δόξα | glory; opinion |
| δύναμις | possibility |
| εἶδος | look |
| εἶναι | being |
| ἕκαστον, -α | the particular(s) |

| | |
|---|---|
| ἐμπειρία | experience |
| ἕν | one |
| ἐνέργεια | actuality |
| ἐντελέχεια | consummation |
| ἐντελέχεια ἡ πρώτη | first consummation |
| ἐόν | beings |
| ἐπέκεινα τῆς οὐσίας | beyond beingness |
| ἐπιστήμη | secure knowledge |
| ἔρως | love |
| ἔστιν γὰρ εἶναι. | For being is. |
| εὐδαιμονία | happiness |
| ζυγόν | yoke |
| ζωή | life |
| ζῷον | living being |
| ζῷον λόγον ἔχον | the animal possessing discourse |
| θεῖον | divine |
| θεός | god |
| θέσει ὄν | posited beings |
| ἰδέα | look |
| ἰδεῖν | see |
| ἱστορεῖν | investigate |
| καθόλου | universal |
| καθ' αὑτό | for itself |
| καί | and |
| καλόν | beautiful |
| κατηγορεῖν | to predicate |
| κατηγορίαι | categories |
| κίνησις | motion |
| κινούμενον | moving thing |
| κλέος | repute |
| κοινόν | common |
| κοινωνία | community |
| κόσμος | order; world |
| λέγειν | gathering representation |
| λόγος | gatheredness; discourse |
| μέγεθος | extension |
| μεταβολή | change |
| μὴ ὄν | nonbeing |
| μορφή | form |
| νοεῖν | think; apprehend |
| νοούμενον | the thing thought of |
| νοῦς | thinking; apprehension |

| | |
|---|---|
| νῦν | now |
| ὅλον | whole |
| ὁμοίωσις | adequation; correctness |
| ὄν | that which is; beings |
| ὂν ᾗ ὄν | beings as beings |
| ὄντως ὄν | the highest being; lit., the beingly being |
| ὅτι ἔστιν | that it is; existence |
| οὐσία | beingness |
| πᾶν | all |
| παρουσία | presence |
| πέρας | limit |
| περιέχον | that which encloses |
| πνεῦμα | spirit |
| ποίησις | making |
| ποιόν | quality |
| ποιούμενον | thing produced |
| πόλεμος | strife |
| ποσόν | quantity |
| ποτέ | when |
| ποῦ | where |
| πρότερον | first |
| πρότερον τῇ φύσει | first by nature |
| σιγᾶν | to be silent |
| συμπλοκή | connection |
| σύνολον | junction |
| σχολή | leisure |
| σῶμα | body |
| τέλος | end |
| τέχνη | know-how; technology |
| τί ἐστιν | what it is; essence |
| τί τὸ ὄν; | What are beings? |
| τόδε τι | this-what; the particular |
| τόπος | place |
| ὕλη | matter |
| ὑπόθεσις | what is laid down underneath |
| ὑποκείμενον | what lies underneath |
| ὑπόληψις | deeming |
| φορά | motion with respect to place |
| φύσει | by nature |
| φύσις | the self-emergent; nature |
| φῶς | light |
| χάος | chasm |

| | |
|---|---|
| χρόνος | time |
| χωρισμός | separation |
| ψυχή | soul |
| ἡ ψυχὴ τὰ ὄντα πώς ἐστιν. | The soul is in a way (all) the things. |

# Latin–English Glossary

| | |
|---|---|
| actus | act |
| adaequatio | adequation |
| aeternum | eternal |
| analogia entis | analogy of being |
| anima | soul |
| animal rationale | rational animal |
| animus | spirit |
| apperceptio | apperception |
| appetitus | appetite |
| argumentum ex re | argument based on observing the thing itself |
| argumentum ex verbo | argument based on other arguments |
| causa | cause |
| causa prima | first cause |
| causa sui | cause of itself |
| causatum ab ente infinito | caused by an infinite being |
| certitudo | certainty |
| certum | certain |
| certum esse | to be certain |
| clara et distincta perceptio | clear and distinct perception |
| cogitare | to think |
| cogitatio | a thought |
| cogito me cogitare | I think of myself thinking |
| componere scripta de aliqua re | to compile what has been written on some topic |
| connexio | connection |
| creatio | creation |
| creatum creatoris | the creation of the creator |
| Deus | God |
| Deus creator | God the creator |

| | |
|---|---|
| doctrina | learning |
| ecce homo | Behold the man. |
| ego | I |
| ego cogito sum | I am thinking, I am. |
| ego cogito—ergo sum | I am thinking—therefore I am. |
| ego percipio | I myself am perceiving. |
| ens | a being |
| ens actu | a being in actuality |
| ens certum | certain being |
| ens creatum | created being |
| ens entium | the being of all beings; the highest being |
| ens finitum | finite being |
| ens in commune | being in common |
| ens qua ens | beings as beings |
| entitas entis | the being of the being |
| esse | to be; being |
| essentia | essence |
| ex-sistere | to stand out; exist |
| experientia | experience |
| experimentum | test; experiment |
| experiri | to know by trial |
| fides | faith |
| filius legitimus | legitimate son |
| forma | form |
| harmonia mundi | harmony of the world |
| homo animal rationale | man the rational animal |
| identitas | identity |
| imaginatio | imagination |
| intellectus | intellect |
| intellectus divinus | divine intellect |
| intuitus | intuition |
| lumen | light |
| lumen naturale | natural light |
| materia | matter |
| monas | monad |
| negativum | negative |
| omne ens | all beings |
| ordo | order |
| perceptio | perception |
| perceptum | the perceived |
| positum | posited |
| possibilitas | possibility |

| | |
|---|---|
| qua principium | as a principle |
| quale | quality |
| quantitas | quantity |
| quantum | magnitude |
| ratio | reason |
| realitas | reality |
| rectitudo | correctness; conformity |
| res | thing; matter at issue |
| saeculum | age |
| scientia | knowledge |
| scio | I know |
| sensorium Dei | God's sensorium |
| sermo | something said |
| sermones et scripta | things said and written |
| specialia | specialties |
| spiritus | spirit |
| subjectum | subject |
| substantia | substance |
| summum ens | the highest being |
| universitas | university |
| universum | universal |
| verbum divinum | divine word |
| veritas | truth |
| veritas iudicii | truth of judgment |
| verum | true |
| verum esse | to be true |

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